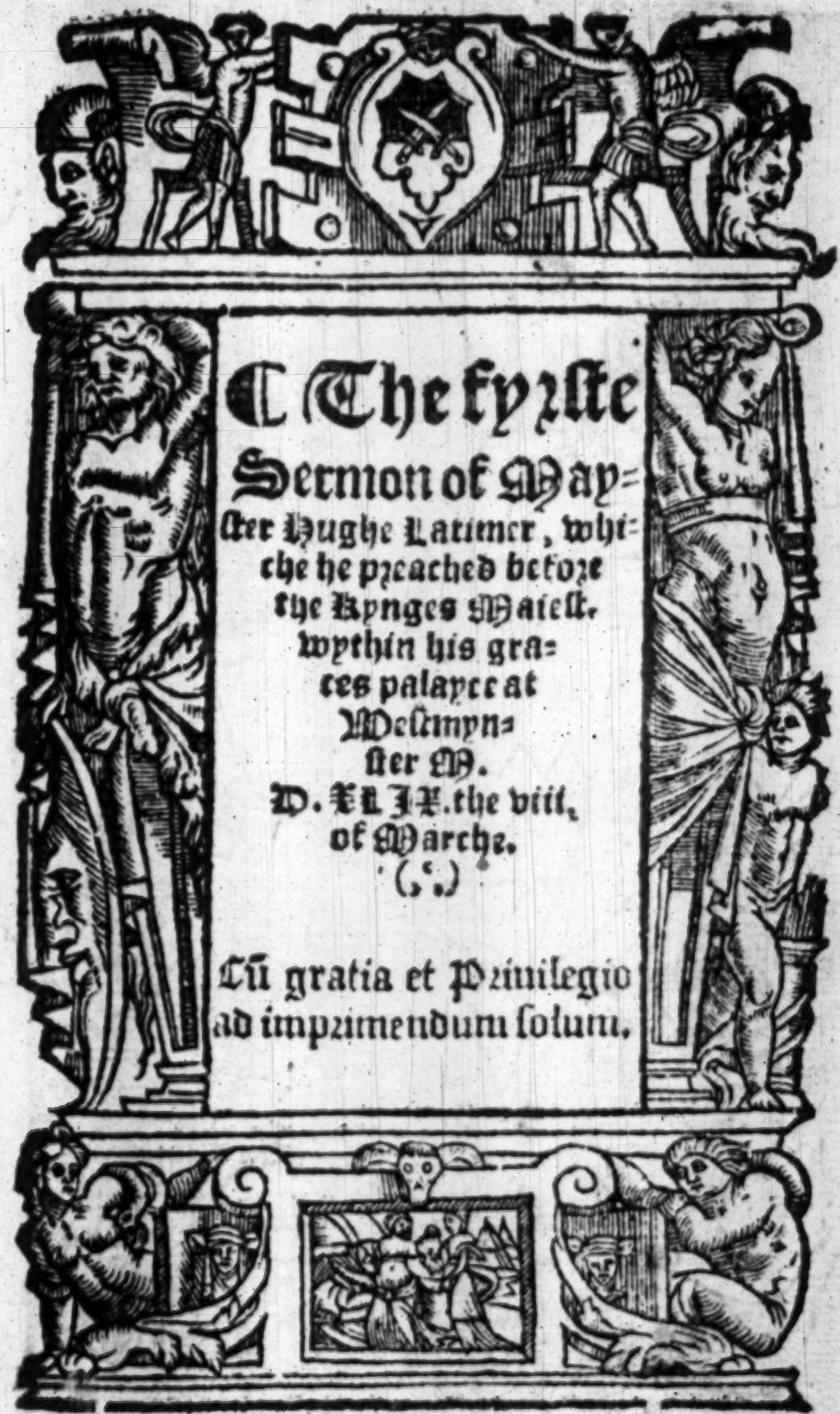
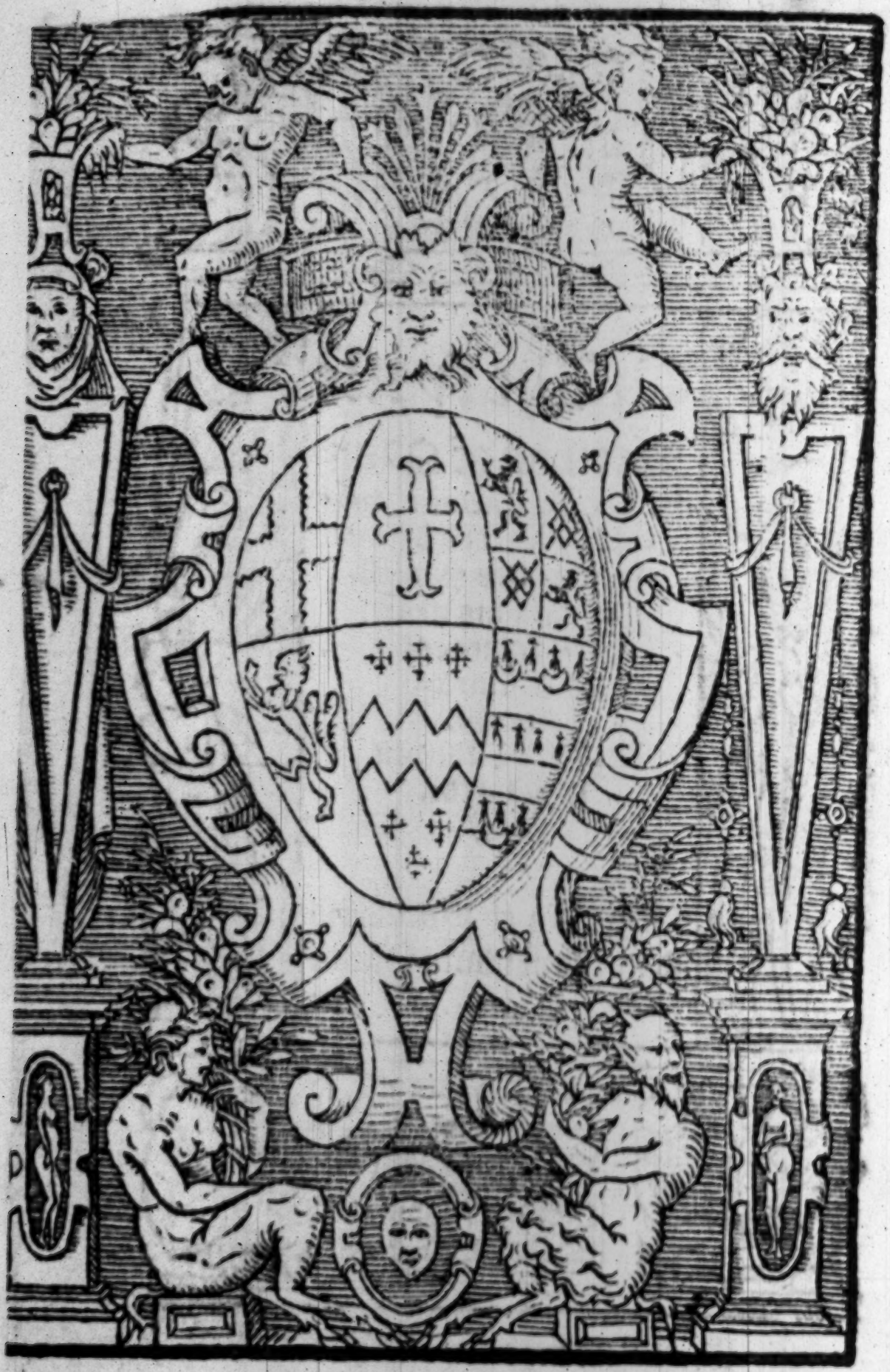


¶ The fyrste Sermon of Mayster Hughe Latimer, whiche he preached before the Kynges Maiest. wythin his graces palayce at Westmynster A. D. M. D. XL IX. the viii. of Marche.

(*)

Cū gratia et Priuilegio ad imprimendum solum.



¶ To the ryghte vertuous and gracious Ladp Katherpn Douchesse of Suffolk, Thomas Lome, her humble and faithful Oratour, wysheth Godly fauour and euerlasting salvation from God the father through Jesus Christ our mercyfull Lorde.

MAn mã is borne for man, that one to another shoulde be a God, and not a deuyl, an helper, no hynderer, vnto whom also ỹ vse of the tonge is only geuen, wherby they do both expresse & shewe the affectiõs of their myndes, there is no man which can say, I haue no nede of any man.

☞ But amonges infinite mischiefes and euyls of mans powertie and angupsh, by which he hath nede of other mens helpe, is the instruction of prudence or vertue & of science. ffor mãkynde in this do precel chiefli brute beastes because thei helpe one another by mutual communication.

In learnyng good and vertuous maners, the vse of commonyng is required chiefly, that men erryng and ignorannte should be taught, for there is none which shall euer lerne of hym selfe, all thoughe he be neuer so happily borne.

Therfore, it shalbecome euery man, which do intende to lyue godly, to here & learne godly bookes, to prynte heauenly documentes in their hertes. ffor as euyll doctrine, deuilysh bokes, & fylthye talke do corrupt good maners, so faithfull preceptes, godly bokes, chast commonynge and honest shal edifie, and confirme.

Wherfore, intending to do good vnto al mē & namely vnto such, as erre & be ignorant, I haue gathered, writ, and brought into lyght the famous fryday sermōs of Mayster Hugh Latimer, which he preached in Lente last past, before oure most noble kyng Edward the syxt, at the new Palaice of Westminster, the third peare of hys reigne. Whiche Sermons (most vertuous Lady) I dedicate vnto your honorable grace, nothyng doubtyng but ỹ you wyl gladly imbrace them, not onlye becanse of their excellēcie, but chiefly for the profyte whych shall ensue thorough them vnto the ignorante.

ffor

For in them are frutefull and godlye documentes, directing ordinatly not only the steps, conuersacyon, and lyuing of kynges: but also of other mynisters and subiectes vnder him. And let no man be greued though it be not so exactlye done as he did speake it, for in very dede I am not able so to do, to write word for word as he dyd speake, ẏ passeth my capacyte thoughe I had .xx. mens wittes, and no fewer handes to wryte vñ all. As it is vnpossyble that a litel ryuer should receiue ẏ recourse of ẏ mayne sea wt in his bryn mes, so ẏ no water should ouer whelme the sides therof, In lyke māner is it more vnlyke my symple witte to comprehende absolutly the abundante eloquence and learnyng which floweth most abundātly out of godly Latymers mouth.
Notwithstādyng, yet had I rather with shamefastnes declare charitably thys parte of his godly documētes, & counsel, then wyth slowthfulnes forget or kepe close foolishly, that thyng which may profete many.

Who is that wyl not be glad to heare and beleue the doctryne of godly Latymer? Whome God hath appoynted a prophet, vnto our most noble kyng, and

vnto our Realme of England, to declare the message of the spunge God, to supplante and rote out al sinnes and vice, to plante & graffe in mens hartes the plenteousnes of al spiritual blissynges in Jesus Chryst our Lorde.

Moses, Jeremyas, Helias, did neuer declare ỹ true message of god vnto their rulers and people, wyth a more syncere spirite, faythful mynde and godly zeale, then godlye Latymer doth now in oure daies vnto our most noble kyng & vnto the whole realme. ffurthermore, also Josia receyued neuer the boke of gods wyl at the handes of Helkia the hye preest, or ỹ admonicion of Hulda ỹ prophetesse, w̄ a more perfect and godly feare, then our most noble king dothe most faithfully, geue credyte vnto the wordes of good father Latimer. And I haue no doubt but al godly men wil lykewise receiue gladly his godly Sermons & geue credit vnto thesame. Therfore this my rude labour of another mans swet (most vertuous lady) I offer most humbli vnto iour grace, mouid there vntoo godlizeale, thorough the godly fame, that is dispersed vnyuersally of pour most godly disposiciō, and vnfayned loue towardes the spunge, almigh-

iiij. kyng. xxij

almyghtye, eternall God and hys holye worde, practysed daylye both in your graces moste vertuous behauour, and also godly charitie towardes the edificatiō of euery membre grafted in Christe Jesu, moste humbly desiryng your grace to accept fauorably thys my temerous interprise. And I your moste humble and faythful Oratour shall praye vnto Jehouah, the God which is of hym self, by whom, and in whome, all thynges lyue, moue, & be, that, that good worke whych he hath begonne in you he may perfourme it vnto your laste endynge, thorough our Lorde Jesu Christ, who preserue and kepe your grace now and euer. So be it.

¶ The argument of the Sermon.

IN this fyrst Sermō is declared, & taught the godlye election of a kyng, and a rule of godly lyuynge as touchynge hys owne person. Where he proueth oure moost excellent king Edward, to be our most lawful king both by natiuitie, and cōtrey, yea, and now appoynted in these our dayes to delyuer vs from the daunger and captiuitie of Egypt and wicked Pharao, that is from, errour & ignorāce & the deuelishe antichrist the Pope of Rome. The forme of his godly rule also he deuyded here in this sermon in thre partes. Fyrst that he should not truste to muche vnto his owne strēgth and policy, but only to walke ordinatly with God and to make him his lodes man and chiefe guyde. Secondarily that he lyue not lasciuiously and wātonly, folowyng venerial affections, but to lyue chastly. And whan time shal require, to leade a pure lyfe, vnder the yoke of matrimonye, admonishing both his grace, and al other Magistrates to be circūspecte in chosynge a wyfe, eyther for them selues or for theyr children, hauing this alwaies in minde, that she be, of a faythfull house, godlye broght vp, & of a pure life. Thirdly he admonyshed the kynges grace, that he should not desyre gold & syluer to muche, prouynge by many argumentes that kynd of vice with the other forsaid, to be destruction not only vnto the kynges grace: but also vnto the whole realme & people. In these thinges cōsysteth the whole summe of this sermon.

Quecun-

Quecunque scripta sunt: ad nostram doctrinam scripta sunt. What soeuer thynges are written a foze tyme, are wryt ten foz our learnynge, that we thzough pacience & comfozte of scripturs, might haue hope. In takynge thys parte of scripture (moste nobill audience) I playe as atrowāt, which whē he is at schole, wyl chose a lesson, wher= in he is perfight, because he is loth to take payne in studienge a newe leasson, oz elles feareth strypes foz his slothfulnes. In lyke maner, I might seme now in my olde age to sum men, to take this parte of scripture, be= cause I woulde wade easilye a= waye there wyth, and dzyue my matter at my pleasure and not

Roma. xv. a

to be bounde vnto a certayne theame. But ye shall consyder, ye the forsayd words of Paul are not to be vnderstãde of all scriptures, but only of those, which are of god, writtẽ in goddes boke, and all thynges whiche are therein, are wrytten for our learnynge, The excellencye of thys worde is so greate, and of hye dignitie, that there is no earthly thynge to be cõpared vnto it The authour therof is great that is God him selfe, eternal almightie, euerlastynge. The scripture, because of hym, is also greate, eternal, moste mightie, and holy. Ther is no kyng Emperour, maiestrate, and ruler, of what state so euer they be, but are bounde to obey this God, and to geue credence vnto

Paul speketh of gods worde only.

Gen. i. a. and xvii. a.
Deut. iiii. a
Esa. xxvi. a.
Prou. viii. c
Daniel. vii. c

Almen ought to obay god, to beleue hys word, & to folowe it.

to hys holy worde in directynge their steppes ordinatlye accordyng vnto the same word, yea truly they are not only bound to obey gods boke, but also the minister of the same, for the words sake, so fer as he speaketh syttynge in moses chayre, that is, if hys doctryne be taken out of Moyses lawe. For in thys world God hath .ii. swerdes the one is a temporal swerde the other a spiritual, The temporall swerde resteth in the handes of kynges, maiestrates, and rulers vnder hym, where vnto al subiectes, as wel the Cleargy as the laite be subiect, and punisheable, for anye offence contarye to the same boke.

God ruleth this world in two swerdes

The temporal swerde.

The spirituall swerde is in the handes of the ministers & preacheres

The spiritual swerde.

chers, wher vnto all kynges, Maiestrates, Rulers ought to be obediente, that is, to here, and folowe, so longe as the ministers syt in Christes chayre, that is speakynge out of Christes boke.

Mayth. xxiii.

The kynge correcteth transgressours wyth the temporall swerd ye & the preacher also yf he be an offender, But the preacher can not correct the kynge if he be a trãsgressor of goddes word, wyth the tẽporal swerde But he muste correcte and reproue him wyth the spyrytuall swerde fearynge no man settinge God only before hys eyes vnder whom he his a minister to supplante and roote vp all vice and myschyefe by Goddes worde, where vnto all menne

oughte

oughte to bee obedyente, as is
mencyoned in many places of
scripture, and amonges many
thys is one. Math. xxiij. a

¶ Quecunque iusserint vos seruare,
seruate, et facite.

What so euer they byd you ob
serue, that obserue and doo i. Tim. iij. a.
Therefore let ỹ preacher teach, ij. Petr. i. a
improue, amende an instructe
in rightwesnes, wyth the spy=
rytuall swearde, fearynge no
man though death shoulde
inslue Thus Moyses fearynge Exod. ij. di.
no man wyth thys swerde, dyd vij. &c.
reproue Kyng Pharaō, at God
des commandement.
Micheas the prophet also dyd
not spare to blame King Achab iij. Reg. xxij.
for hys wyckednes, accordinge
to goddes wil & to prophesye of
his destruction contrary vnto
manye

manye false prophetes. These forsayde kynges beinge admonished by the ministers of gods worde, because they woulde not folow their godly doctryne and correcte their lyues, came vnto vtter destruction. Pharao geuynge no credit vnto Moyses the prophet of God, but applyant vnto the lustes of his owne herte, what tyme he hard of the passage of Goddes people, hauyng no feare or remembraūce of gods worke, he did prosecute after entendyng to destroye thē and was drowned in ỹ red sea. Kynge Acab also because he wold not herkē vnto Micheas was kilde with an arrowe. Likewise also the house of Jeroboā w̄ other many, came vnto destructiō, because he woulde not heare

Kyng Pharo punyshed.

Exod. xiiij

Acab.

iij. Reg. xxi.

iij. Reg. xiiij.

heare the ministers of Goddes worde, and correcte hys lyke accordyng vnto his wyl and pleasure. Let the preacher therefore neuer feare to declare the message of God vnto all men. And if the king wyll not heare them then the preachers may admonyshe and charge them wyth their dewties, and so leaue them vnto God and praye for them. But if the preachers digresse out of Christes chaire, & shal speake their owne phantasyes, thē in stede of. Quecunque iusserint vos facere, facite, et seruate.

The preacher must haue God before his eyes chefly.

Euell preachers are to be refused, & not to be beleued.

What so euer the byd you obserue that obserue and do. Change it into these wordes folowynge: Cauete vero vobis a pseudo Prophetis qui veniunt ad vos &c.

Math. vij. g

Beware of false Prophetes which

which come vnto you in shepes clothing, but inwardly, they are rauenyng woulffes, ye shall knowe them by their frutes: Yea, change Quecunque iusserint, (yf their doctryne be euel) into

Luke. xij. a Cauete a fermento phariseorum, &c.

That is: Take hede & beware of the, leauen of the Phariseis, & of the Saduces. In teaching euel doctryne, all preachers are to be eschewed, and in no wyse to be harkened vnto. In speakyng trueth: thei are to behard. All thynges wrytten in goddes boke, are mooste certayne true, and profitable for all men. For in it, is contayned mete matter for kynges, Prynces, Rulers, Byshops, and for alle states. Wherfore, it behoueth euerye preacher, sum what to appoynt and

In godsboke is matter for all estatis.

and accomodate hym selfe, and hys matter agreable vnto the comforte, and amendemente of the audience, vnto the which he declareth the message of God. If he preache before a kyng, let hys matter be concernynge the office of a kinge, if before a byshoppe, then lette hym treate of byshoplye dutyes and orders, and so forthe in other matters, as time & audiēce shal require.

I haue thoughte it good, to intreate vpon these wordes folowynge whyche are wrytten in the. xvii. Chapter of Deuteronomye. Cum ueneris in terram quā Dominus Deus dat tibi possederisque eam. et ceter. Deut. xvii. That is. Whē thou arte come vnto the Lande whiche the Lorde thy God geueth the, & enioyeste it, and dwelleste

therin: If thou shalt say, I will set a kynge ouer me: lyke vnto al the nacions that are aboute me: Then thou shalt make him kynge ouer the, whome the Lorde thy God shall chose.
One of thy brethren muste thou make kynge ouer the, and mayste not set a stranger ouer the, whiche is not of thy brethren. But in any wyse, let him not holde to manye horses, that he bringe not the people agayne to Egypt, thorowe the multitude of horses, for as muche as the Lorde hath sayd vnto you: ye shall hence forth go no more agayne that waye. Also he shal not haue to many wyues, leste hys herte turne awaye, neyther shall he gether hym syluer and gould to much.

As

As in dyuerse other places of scripture is mete matter for al estates. So in thys forsayede place is describyd cheyfly the doctryne fyt for akynge. But who is worthye to vtter thys doctryne before oure moste noble kynge? Not I God knoweth, whyche am thorough age, boethe weake in body and obliuious, vnapte I am, not only because of paynful study, but also for the short warning. Well vnto God I wyll make my mone, who neuer fayled me. Auxiliator in necessitatibus.

GOD is my helper in all my necessities. To hym alone wyl I make my peticion. To praye vnto sayntes departed I am not taught, to desyre like grace of god as they had (right godly

it is (or to beleue God to be no lesse mercyfull vnto vs (beinge faythful) then he was vnto thē, greately cōfortable it is. Therfore only vnto God let vs lyfte vp our hertes and say the Lordes prayer.

Thynges touched moste chiefly in the hole sermon.

Dom veneris. &c. When thou art come vnto ỹ lād which the lord. &c

i. Thou shalt appoint him king. &c. One of thi brethrē must thou make king ouer the, & must not set a straūger ouer ỹ which is not of thy brethren.

ij. But in any wyse let not suche one prepare vnto him selfe many horses that he bryng not. &c.

iij. Furthermore let hym not prepare vnto hym selfe manye wyues, least his herte recede fromie God

God. For he shal not multiply iiij.
vnto hym selfe, to much golde,
and syluer. As the texte doeth
tyse, I wyl touche and go a lyt-
tle in euery place, vntyl I come
vnto to much. I wyl touche al
the forsayd thynges, but not to
muche. The texte is, when thou
shalt come into the land. &c.
To haue a kyng the Israelites
dyd wyth muche importunitye
call vnto God, and God longe
before promised theim a kynge
and were full certified thereof,
that God hadde promised that
thynge. For vnto Abraham he
sayed: Ego crescere te faciam vehemē- Genes. xvij. a
ter ponamque te in gentes, sed et reges
ex te prodibunt.

That is, I wil multipli the ex-
cedingly, & wil make natiōs of
the, yea & kings shal spring out

of the. These wordes were spo-
ken long before the chyldren of
Israel had any king, Notwstã
dyng, yet God prescribid vnto
them an order, howe the shulde
chose their kyng, & what mãer
a man he shoulde be, where he
saith: whan thou shalt come in
to the lande, &c. As who should
say. O ye children of Israel I
knowe your nature rycht well,
whiche is cuyl, & inclined vnto
al euyls. I know that thou wilt
chose a kyng to raygne ouer the
& to apere glorious in the face
of the world, after the manner
of gentyles, But because thou
art stiffe necked, wilde, and art
geuen to walke without a bry-
dell, and lyne. Therfore now I
wyll preuente thy euyl & bestly
man-

mãners I will hedge strongly thy waye, I wyll make a durable lawe, whyche shal compell the to walke ordinatlye, and in aplain way, that is thou shalt not chose the a kynge after thy wyll and fantasye but after me thy Lord and God. Thus, god condycioned wyth the Jewes, that theyr king should be suche a one as he hym selfe wold chose them. And was not muche vnlyke he bargayne that I herd of late shulde be betwixte two fryndes for a horsse, the owner promysed the other shuld haue the horsse yf he wold, the other axed ỹ price, he sayed: xx. nobles The other wold geue hym but iiii. poũd: ỹ owner said he shuld not haue hym then, The other claymed the horsse bycause he

A notable table.

sayd, he shoulde haue hym if he wold, Thus thys bargayne became a westminster matter, the lawyers gote twyse the valure of the horse, and when all came to all, two fooles made an ende of the matter. Howbeit, the Israelites coulde not go to lawe wyth God, for chosynge theyr kynge, for would they, nyl they, theyr kinge shold be of his chosynge, lest they should walke inordinatly, in a deceyuable way, vnto theyr vtter losse & destruction. For as they say cõmonely that is.

A comon sayinge. Qui vadit plane, vadit sane.

He that walketh playnly, walketh safely. As the Jewes were stykenecked, and were euer ready to walke inordinatelye, no lesse are we Englyshe men geuen to vntowardnes, and inordinate wal-

walkynge after oure owne fantasies and braynes. We wyll walke wythoute the limites of Goddes worde, we wyll chose a kyng at our owne pleasure.

But let vs learne to frame out lyues after the noble king Dauid whych when he had manye occasions, geuē of kyng Saul to worke euyl, for euyl, yea, and hauynge manye tymes opportunity to perfourme mischief and to slay king Saule. Neuerthelesse yet fearyng, would not folowe hys fleshly affections and walke inordinatelye, wythoute the wyll of Gods worde, whych he confessed alwayes to be hys direction, sayinge: Lucerna pedibus meis verbum tuum et lumen semitis meis. Thy worde, O Lorde is a Lanterne vnto my feete, and

i. Reg. xix. a

i. Reg. xxiiij. a

Redy stories they be, verye pleasaunt & profytable.

Psal. cxviij. b

Gods worde is oure lyght.

and a lyght vnto my steppes. Thus hauynge in mynde, to walke ordinatly he did alwaies auoyde to do euyll. For whan kyng Saul was in a caue with out anye man. Dauid and hys men sytting by the sydes of the caue, yea and Dauids men mouyng hym to kyl Saul, Dauid made answer & sayd vnto them:

Dauid dyd walke ordynatly.

Seruet me dominus, ne rem istam. &c. cõtra dominũ meũ Messiam &c. That is The Lord kepe me from doyng this thing vnto my maister ỹ is the lordes anointed. At another tyme also, moued by Abisay to kyl Saul sleping, Dauid said:

i. Reg. xxvi. b

Ne interficias eum, quis enim impune manum suam inferret vncto domino. &c. That is: Destroye hym not, for who can laye hys handes on the Lordes anoynted and begylty-

lesse

lesse. &c. I wold God we wolde
kolowe King Dauid, and then
we shuld walke ordinatly, & yet
do but ꝑ we are bounde of du-
tye to do, for God sayth: Quod
ego precipio, hoc tantum facito.

That thing which I commãde
that only do. There is a greate
errour risen now a daies among
many of vs, which are bayne &
new fangled men clymbyng be-
yond the lymites of our capa-
citye & wytte, in wrenching thys
text of scrypture, hereafter kolo-
wyng, after their owne phãtasie
& brayne, their errour is vpon
this text: Audi vocem populi in omni- 1. Reg. viij.
bus qui dicunt tibi, non enim te repro-
bant sed me reprobarunt ne regnem su-
per eos.

Phantastical brayns are re-
proued inor-
dinatly.

That is: Heare the voyce of the
people in all that they say vnto
the

the, for they haue not caſte the a way but me. Thei wrench theſe wordes a wrye after their owne fantaſies, & make much doubte as touchynge a kynge, and hys Godlye name. They that ſo do walketh mordinatly, they walk not directely & playnly, but delite in balkes, & ſtubble way.

God calleth his miniſters by dyuerſe names.

It maketh no matter by what name the rulers be named, if ſo be they ſhall walke ordinately with god, & derect their ſteps with god. For both patrtarkes Judges, and kynges, had, and haue their authoryte of God, & therfore Godli. But this ought to be conſidered which God ſaieth. Non preficere tibi poteſt hominem alienum that is. Thou muſt not ſet a ſtraunger ouer the.

It hath pleaſed God to graunt

vs a naturall liege kynge and Lorde, of oure owne nation an Englysh man, one of our owne religion. God hath geuen hym vnto vs, & is a mooste precious treasure, and yet many of vs do desyre a straunger to be kynge ouer vs. Let vs no more desyre to be bankers, but lett vs endeuoure to walke ordinately & plainely, after the word of God Let vs folow Daniel, let vs not seke the death of oure moste noble and ryghtfull kynge, oure owne brother, both by natyuyty, and Godly religion. Let vs pray for hys good state, that he may lyue long among vs.

kyng Edwa. ỹ. bi. is our naturall kynge & a moſt precious treaſure.

Let vs praye for hys kyfe.

Oh what a plage were it, that a straunge kinge of a straunge land, and of a straung religion should raygne ouer vs. Where nowe

A straunger wold rote out algodlynes and plante agayn al hypocrysy.

nowe we be gouerned in the true relygion, he shoulde extirpe and plucke away all to gether, and then plante agayn all abomynacyon, and popery, GOD kepe suche a kynge from vs. Well the kynges grace hath systers, my Ladye Mary, and my Lady Elizabeth, whych by succession and course are inheritours to the crowne. Who yf they shulde mary with straungers, what should ensue GOD knoweth. But god graunt they neuer come vnto coursyng nor succedynge. Therfore to auoyd thys plage, let vs amende oure lyues and put awaye all pryde, whyche dothe drowne men in thys realme at these dayes, all coueteousnes where in the magistrates and ryche men of thys

realme

realme are ouerwhelmed, all lechery and other excessyue vyces, prouokynge gods wrath, were he not mercyful, euen to take from vs oure naturall kynge and leyge Lorde, yea, and to plage vs wyth a straūge kynge for oure vnrepentaunte herte. Wherfore (yf as ye saye) ye loue the kynge, amende your lyues, and then ye shalbe a meane that GOD shall lende hym vs longe to raygne ouer vs, for vndowtedlye synnes prouoke muche goddes wrath scripture saith: Dabo tibi regem in furore meo, That is: I wyll geue the a kynge in my wrathe. Now we haue a lawfull kyng, a godly kynge, neuertheles yet many euyls do raygne. Longe tyme the mynisters appoynted, hath

They that loue God or the kyng wyll amende theyr sinful lyuing.

hath studied to amende, and re-
dres al euyles, long time before
thys greate labour hathe bene
about this matter, great crakes
hath bene made that al shoulde
be well. But when all came to
all for all theyr bostes, lyttle or
nothynge was done, in whome
these words of Horace mai wel
be verified sayinge. Parturiunt
Horacius. mõtes, nascetur ridiculus mus. The
moũtaines swelleth vp, the pore
mouse is brought out, long be-
fore thys tyme, many hath ta-
ken in hande to bringe manye
thynges vnto paste, but finally
theyr worckes came vnto small
effect and profyte. Now I here
say all thinges are ended after
a Godly maner, or els shortelye
shall be. Make hast, make hast,
and let vs learne to cõuerte, to
repente,

repente, and amende our lyues. If we do not, I feare, I feare, lest for our synnes & vnthanke fulnes, an Hipocrit shall raigne ouer vs. Lõg we haue bene ser= uantes and in bõdage, seruyng the pope in Egypte. God hath geuen vs a deliuerer, a natural kynge. Let vs sekẽ no stranger of another nacion, no hypocrite whiche shall brynge in agayne al papistrie, hipocricie, & Ido= latrye. No diabolicall minister whyche shall mayntayne all de= uelishe worckes and euyll exer= cises. But let vs pray that God mayntayne and continue oure most excellente kynge here pre= sente, true inheritoure of thys our realme, both by natyuytye, and also by the special gift and ordinaunce of God. He doth vs

The pope hath longe raigned.

God hath sente vs a de= liuerer.

Let vs no more seke to serue a straun ger.

Let vs pray for our king.

C rec=

rectily in the libertie of the gos=
pel, in that therefore let vs stād.
Gala. v. a. State ergo in libertate, qua Christus nos liberauit. Stande ye in the li=
bertye, wherwyth Chryste hath made vs free. In Chrystes ly=
bertye we shall stande, If we so lyue that we profyte. If we cast away al euyl, fraude, & deceyte, with such other vices, contrary to Gods word. And in so doing we shal not onely prolonge and mayntayne our most noble kyn ges dayes in prosperitie: but al so we shal prosper our owne ly=
ues, to lyue not onelye prospe=
rously, but also godly.

The seconde parte of hys sermon. In anye wyse, let no suche a wone prepare vnto him self ma nye hosses. &c. In speakynge these wordes, ye shal vnderstād, that I do not entend to speake

agaynst

agaynste the strengthe, pōlysye, and prouision of a kyng, but a= gaynst excesse, and vayne truste that kynges haue in them sel= ues, more thē in the liuing god the authour of al goodnes, and geuer of all victory. Many hor ses are requisite for a king, but he maye not excede in them, nor triumphe in them, more then is nedeful, for the necessary affay= res and defence of the realme: what meaneth it, that god hath to do wyth the kynges stable: But only he would be mayster of hys horsses, the Scrypture sayeth, In altis habitat. He dwel= leth on hye, it foloweth. Humilia respicit. He loketh on lowe thyn= ges, yea, vpon the kynges sta= bles. and vpon al the offyces in hys house. God is great grand mayster of the kynges house, I

Psal. cxij.

God is grād mayster in ỹ kynges house

wil take accoumpt of euery one that beareth rule therin, for the executing of their offices, Whether they haue iustly and truely serued the kyng in their offices or no. Yea god loketh vpon the kynge hym selfe, if he worketh well or not. Euery kyng is subiecte vnto God, and all other men are subiectes vnto ỹ king. In a king god requireth faith, not exces of horsses. Horsses for a kynge be good & necessarye, if thei be welvsed. But horsses are not to be preferred aboue pore men. I was ones offendid with the kynges horses, and therfore toke occasion to speake in the presens of the kynges maiestye that dead is, whã Abbeis stode. Abbeis were ordeyned for the comforte of the pore, Wherfore

I sayde it was not decent that the kings horses shuld be kept in them (as manye were at that tyme) the lyuynge of poore men thereby minished & take away: But after ward a certayne noble mā sayd to me, what hast thou to do wt ye kinges horses? I answered, and sayd, I speake my conscience as goddes word directeth me. He said horses be ye mayntenaūces & parte of a kynges honoure, and also of hys realme, wherefore in speakyng againste them ye are against the kynges honoure. I answered. God teacheth what honoure is decente for the kynge and for al other mē accordynge vnto their vocations. God apoynteth euery kyng a sufficient lyuinge for hys state and degree boeth by

An answere declarynge the true honoure of a kynge.

lãdes and other cuſtomes. And it is lawfull for euery kyng to enioye the ſame goodes and poſſeſſyons. But to extorte & take awaye the ryghte of the poore, is agaynſte the honoure of the kinge. And you do moue the kinge to do after that manner, then you ſpeake agaynſte the honoure of the kynge. For I ful certifye you, extorcioners, violent oppreſſers, in groſſers of tenamẽtes & landes, throughe whoſe couetouſnes, villages decaye and fall downe, the kinges leige people for lacke of ſuſtinaunce are famiſhed and decayed. They be thoſe whyche ſpeke a gainſt the honour of the kynge. God requireth in the king and al magiſtratesa good herte, to walke directlye in hys wayes.

He deſcribeth ỹ dyſhonors of a kynge playnely and moſt truelye.

godrequireth a good herte.

wayes. And in all subiectes, an obedience dewe vnto a kynge. Therefore I pray god both the king & also we his people maye endeuer diligẽly to walke in his wayes, to hys greate honoure and our profite. Let hym not prepare vnto him selfe to many wyues. &c. Al thoughe we reade heare that the kinges amongest the Jewes, had libertye to take moze wyues then one, we maye not therfoze attempte to walke in ordinatly and to thinke that we may take also many wiues.

The. iii. parte of his sermon

Kinges of the Jewes had a dispensacion to haue mo wyues then one.

For Christe hath for byden thys vnto vs Christians. And lette vs not impute synne vnto the Jewes because they hadde many wyues. For they hadde a dispensation so to do. Christe limiteth on wyfe vnto as only

And it is a greate thynge for a man to rule one wyfe ryghtly, & ordinatly. For a womã is frayll and procliue vnto all euels, a womã is a very weake vessel, & maye sone deceyue a man, and bryngе hym vnto euell. Many examples we haue in holy scripture. Adam had but one wyfe, called Eue, and howe sone had she brought hym to consent vnto euell, and to come to destruction, How dyd wycked Jesabell preuente kynge Hachabs herte from god and al godlines, and finally vnto destruction. It is a very hard thynge for aman to rule wel one woman. Therfore let oure kynge, what tyme hys grace shalbe so mynded to take a wyfe to chose hym one whych is of god, that is, whyche is of

One wyfe is hard to be wel ruled.

A godly woman is to be chosen.

the

the housholde of kayth. Yea let all estates be no lesse circũspect in chosynge her, takynge great deliberation, and then shal not need dyuorsementes, and such myscheues to the euel example and sclaũder of our realm, And that she be one as the kyng can fynd in hys hert to loue & leade hys life in pure and chaste espo= sage, aud then shall he be the more prone and redy to aduãce gods glorye, punishe, & extirpe, the great lecherye vsed in this realme. Therefore we ought to make a continuall prayer vnto god, for to graunt oure kynges grace suche a mate as maye knyt hys hert and heres, accor= dyng to goddes ordydaũce and lawe, & not to consider & cleaue onely to a politike matter or cõ iunc=

Loue whych is godly is to be preferred aboue al erthly thinges in marryage.

tunction, for the enlargynge of dominions, for ſuertye and defence of contres, ſettyng apart the inſtitution and ordinaunce of God. We haue nowe a prety litle ſchilling, in dede a very prety one. I haue but one I think in my purſſe, and the laſte daye I had put it awaye almoſte for an olde grote, and ſo I truſte ſome wyll take them. The fynes of the ſiluer I can not ſe. But therein is prynted a fyne ſentence: that is. Timor Domini fons vite vel ſapientie. The feare of the Lorde is the fountayne of lyfe or Wyſdome. I wolde god this ſentence were alwaies prynted in the herte of the kyng in cholynge hys wyfe, and in al hys officers. For lyke as the feare of God is fons ſapientie or vite

A notable ſaying.

Prouer. xvi.

The well of life or wiſdō.

bite, so the forgettyng of god is fons stulticie the fõtayne of folishnes or of death, although it be neuer so politike, for vpon such politike matters death doth ensue and folowe. All their deuocementes and other lyke condiciones to the greate displeasure of all myghtye God, whiche euylles I feare me, is much vsed at these daies in the mariage of noble mens children, for ioning landes to landes, possessions, to possessiõs, neither the vertuous educacion, nor liuinge being regarded, but in the infancy such mariages be made, to the displeasuer of god & breach of espousals. Let the king therfor chose vnto him a godly wyfe, wherby he shal the better liue chast, and in so liuyng al godlines shal encrease

Polish if it be not of God bryngeth death.

creasse and ryghtewelnes be maynteyned. Notwithstãdyng, I knowe here after, some wyll come and moue your grace towardes wantonnes and to the inclinacyon of the flesshe and vayne affections. But I would your grace should beare in memorye, an hystorye of a good king called Lewes, that trauelled towardes the holye lande (whiche was a greate matter in those dayes) and by the waye sycknyned, beynge longe absente from hys wyfe. And vpon thys matter the phisitians dyd agre, ẏ it was for lacke of a woman. And dyd cõsulte w̃ the bishops therein, who dyd conclude that because of the distance of hys wyfe (beyng in an other cõtrye) he should take a wenche. Thys good

A notable hystorye of a frenche kyng.

The good counsell of Bysshops.

good kyng hering their conclu
sion would not assent there vn=
to, but sayde, he had rather be
sycke euen vnto death then he
wold breake his espousals. Wo
worth such consellers, bishops,
nay rather bussardes. Neuer=
theles if the king shoulde haue
consented to their conclusyon,
and accomplished the same, yf
he had not chansed will, they
wolde haue executed thematter
as I haue harde of two y-haue
consulted to gether, and accor=
ding to the aduyse of his friend
the one of them wroght where
the succession was not good.
The other imputed a pese of re
proche to hym for hys such cou=
sell geuen. He excused the mat=
ter sayeinge: that he gaue hym
none other counsel, but if it had
bene

byne hys cause he woulde haue done likewise. So I thinke the bishops wolde haue excused the matter, yf the king shouldhaue reproued thē for their coūsell. I do not rede that the king did re buke thē for their coūcel, but yf he had, I knowe what woulde haue ben their aunswere. They would haue sayde, we geue you no worsse councel, thē we wolde haue folowed oure selues, yf we had bē in like case. Wel sir, thys kyng dyd well, & had the feare of god before his eyes. He wold not walke in bywalkes, where are many balkes. Amōgest many balkiges, is much stūbling & by stōbling it chaūceth many tymes to fal downe to the groūd. And therfore, let vs not take any biwalkes, but let gods word directe

Note.

The kynge fearynge god auoyded euel

directe vs, let vs not walke after, nor leane to our owne iudgementes & procedynges of oure forfathers, nor seke not what they dyd, but what thy shoulde haue done, of which thyng scrypture admonysheth vs saying:

Ne inclinemus preceptis et traditionibus patrum neque faciamus quod videtur rectum in oculis nostris. Deut. xij. 8.

Let vs not inclyne our selues vnto the preceptes and tradycyons of oure fathers, nor let vs do that semeth ryght in our eyes. But sucrlye, we wyll not exchange oure fathersdoynges and tradicions, with scripture, but cheifely lene vnto them and to theyr prescription, and do that semeth good in oure owne eyes. But suerly that is goynge downe the ladder, Sca-

la

la celi as it was made by the Pope came to be a Masse, but that is a false ladder to bringe men to heaue. The true ladder to bringe a man to heauen is the knowledge and folowynge of scripture. Let the kyng therfore chose a wyfe whych feareth god, let hym not seke a proude, wanton and one ful of rich treasures and worldelye pompe. He shall not multyplye vnto hym selfe to muche gold and siluer.

The.iij. parte of the sermon

Is ther to muche thynke you for a kynge? God doeth alowe muche, vnto a kynge, and it is expediente that he should haue muche, for he hath great expenses, & manyoccasions to spende muche for the defence & suertie of hys realme and subiectes.

A kynge may haue muche, for his expences are great.

And necessary it is that a kyng haue

haue a treasure allwayeys in a redines, for that, and such other affayres, as be dayly in hys hã= des. The which treasure, if it be not sufficiente, he maye lawful= ly and wyth a salue conscience, take taxis of hys subiectes. For it were not mete, the treasure, shoulde be in the subiectes pur= ses whan the money shoulde be occupied, nor it were not best for thẽ selues, for the lacke there of, it myght cause both it, and all the rest that they haue shold not long be theirs, And so for a necessarye and expedyent occa= cion, it is warranted by goddes word to take of the subiectes But if there be sufficyente trea= sures, and the burdenynge of subiectes be for a vayne thyng. so ỹ he wyl require thus much,

Note whan the kyng hath to muche of hys cõmens.

not graunte to much vnto a kyng much lesse vnto the subiecte.

Who is not faulty in taking to much learne.

Physicions Lawiers. Marchantes

Landlordes Rentraysers steplordes. Vnnatural Lordes.

much. Whither wyl he alowe a subiect tomuch: no, ỹ he wil not Whether haue any man here in England to much: I doubte most riche men haue to muche, for wyth out to muche, we can get nothynge. As for example. The Phisicion. If the pore mā be dyseased, he cā haue no helpe without to much: of ỹ lawier, the pore man can get no coūsell, expediciō, nor helpe in his matter, except he geue him to much. At marchādes handes, no kynd of wares can be had, except we geue for it to muche. You lande lordes, you rentreisers, I maye saye you steplordes, you vnnaturall lordes, you hauc for your possessions yerely to much. For that herebefore wēt for. xx. or. xl. poūd by yere, which is an honest

por-

porcion to be had gratis in one Lordeshyp, of a nother mannes sweat and labour) now is it let for .l. or a .C. poũd by yeare. Of thys to muche commeth thys monsterous and portentious dearthis made by man, not withstandynge God doeth sende vs plentifullye the fruites of the earth, mercyfullye, contrarye vnto oure desertes. Not withstandynge to muche, whyche these riche menne haue, causeth suche dearth, that poore menne (whyche liue of theyr labour) can not wyth the sweate of their face haue a liuinge, all kinde of victales is so deare, pigges, gese capons, chickens, egges .&c.

Of thys to muche commith all dearthis & scarcitie

These thinges with other are so vnreasonably enhansed. And I thinke verely, that if it this con

Note the couetous men.

tinewe, we shal at length: be cõ-
strayned to paye for a pygge a
pounde. I wyl tel you my lor-
des & maysters, thys is not for
the kynges honoure, Yet some
wyl saye, knowest thou what be
lõgeth vnto the kinges honour
better then we: I answere, that
the true honoure of a Kinge, is
moost perfectly mencioned and
painted furth in the scriptures,
of which, if ye be ignorannt, for
lacke of tyme ỹ ye cannot reade
it, albeit, that your counsaile be
neuer so politike, yet is it not
for the kynges honoure. What
his honoure meaneth ye canot
tel. It is the kynges honoure ỹ
his subiectes bee led in the true
religion. That all hys prelates
and Cleargie be set about their
worcke in preching & studieng,
and

This to much is not for the kinges honor

A description of the kynges honour.

ffyrste in true religion.

and not to be interrupted from their charge. Also it is ỹ kinges honour that the commē wealth be auaunsed, that the dearth of these forsaied thynges be prouided for, and the commodities of thys Realme so employed, as it may be to the setting his subiectes on worke, and kepyng thē from idlenes. And herin resteth the kinges honour and hys office, So doynge, his accompte before God shalbe alowed, and rewarded. Further more, if the kinges honour (as sum mē say) standeth in the great multitude of people. Then these graziers, inclosers, and renterearers, are hinderers of the kings honour. For wher as haue bene a great meany of householders and inhabitauntes, ther is nowe but a

ỹ. Awelthy comminaltie.

Thyrdly the kynges honnure standeth in the multitude of people.

shepherd and his dogge, so thet hynder the kinges honour most of al. My lordes and maisters, I say also, that all suche procedynges which are agaynste the kynges honoure (as I haue a part declared before) & as faras I can perceiue, do intend plainly, to make the yomãty slauery, and the Cleargye shauery. For suche worckes are al syngular, priuate welth and commodite. We of the cleargye had to much, but that is taken away. and nowe we haue to litle. But for myne owne part, I haue no cause to complaine, for I thãke God and the kyng. I haue sufficient, and God is my iudge I came not to craue of anye man, any thyng, but I knowe theim that haue to litle. There lyeth.

Thys to much wyll make yomanry slauery, & the shauery, clargy.

Clargy had to muche, but nowe to lytle.

a greate matter by these appro-
priacions, greate reformacions
is to be had in them. I konwe
wher is a greate market Towne
with diuers hamelets and inha
bitauntes, wher do rise yereli of
their labours to the value of. l.
pounde, and the vicar that ser-
ueth (being so great a cure) hath
but. xii. or. xiiii. markes by yere,
so that of thys pension he is not
able to by him bokes, nor geue
hys neyghboure dryncke, al the
great gaine goethanother way.
My father was a Yoman, and
had no landes of his owne, on-
lye he had a farme of. iii. or iiii.
pound by yere at the vtter most,
and here vpon he tilled so much
as kepte halfe a dosen men. He
had walke for a hundred shepe,
& my mother mylked. xxx. kyne,

An example of the clargy.

An example of ỹ pomāry.

He

He was able & did find the king a harnesse, wyth hym selfe, & hys horsse, whyle he came to ỹ place that he should receyue the kynges wages. I can remembre, ỹ I buckled hys harnes, when he went vnto Blacke heeath felde. He kept me to schole, or elles I had not bene able to haue preached before the kinges maiestie nowe. He maryed my systers w̃ v. poundes or. xx. nobles a pece, so that he broughte them vp in godlines, and feare of God.

He kept hospitalitie for hispore neighbours. And sum almesse he gaue to the poore, and all thys did he of the sayd farme. Wher he that now hath it, paieth .xvi. pounde by yere or more, and is not able to do any thing for his Prynce, for hym selfe, nor for his childrē

childrē, or geue a cup of drincke to the poze. Thus al the enhansinge and rearing goth to your priuate cōmoditie and wealth. So that where ye had a single to much, you haue that: & syns the same, ye haue enhansed the rente, and so haue encreased an other to much. So now ye haue doble to muche, whyche is to to much. But let the preacher preach til his tong be worne to the stompes, nothing is amended. We haue good statutes made for the cōmē welth as touching comeners, encloſers, many metinges and Seſſions, but in the end of the matter their cōmeth nothing forth. Wel, well, thys is one thynge I wyll saye vnto you, from whens it commeth I knowe, euen, from the deuill. I know

No preaching can healpe thys euel.

Many statutes but smale helpe.

The deuell is the auctoure of to muche.

knowe his intent in it. For if ye bryng it to passe, that the yonāry be not able to put their sōnes to schole (as in dede vniuersitities do wonderously decaye alredy) and that they be not able to mary their daughters to the auoidyng of whoredome, I say ye plucke saluation frō the people & vtterly distroy the realme. For by yomans sōnes, the fayth of Christ is, & hath bene maynteined chefely. Is this realme taught by rich mens sōnes. No no, reade the Cronicles ye shall fynde sumtime noble mennes sōnes, which haue bene vnpreaching byshoppes and prelates, but ye, shall finde none of them learned men. But verily ye, they that shoulde loke to the redresse of these thinges, be the greatest against

To decaye of learnynge and puritie of lyfe.

Saluacion resteth in thē.

Yomens sonnes be teachers of god.

A notable thyng.

againſt thē. In thys realme are a great meany of folkes, & amō geſt many, I knowe but one of tender zeale. at the moctō of his poore tennauntes, hath let downe his landes to the olde tentes for their relieke. For goddes loue, let not him be a Phenix, let him not be alone, Let hym not be an Hermite cloſed in a wall, ſum good man follow him and do as he geueth example. Surueiers there be, ỹ gredyly gorge vp their couetouſe, guttes hāde makers, I meane (honeſt mē I touch not) but al ſuche as ſurueiers make vp their mouthes but the cōmens be vtterlye vndone by thē. Whoſe bitter cry aſcendyng vp to the eares of the god of Sabaoth, the gredy pyt of hel burning fire (wout great repen-

Surueiers be handmakers.

The crye of the poore.

repētaunce) do tary and loke for thē. A redresse God graunt. For surely, surely, but ȳ, ii. thynges do cōfort me I wold despaire of the redresse in these maters. One is, that the kinges maiestie whā he commeth to age: wyll se a redresse of these thinges so out of frame. Geuing example by letting doune his owne lādes first & then enioyne hys subiectes to folowe him. The second hope I haue is, I beleue that the general accōptyng daye is at hande, the dreadfull day of iudgement I meane, whiche shall make an end of al these calamities & miseries. For as the scryptures be Cum dixerint pax pax, When they shal say peace, peace: Omnia tuta, all thynges are sure: Thē is the day at hand, a mery day I saye, for

for al such as do in this worlde studye to serue & please god and continue in his fayth, feare & loue: and a dreadful, horrible day for them that decline from God walking in ther owne wayes, to whom as it is wrytten in the .xxv. of Mathew is sayd: Ite maledicti in ignem eternum. Go ye cursted into euerlastynge punyshment. Wher shalbe waylinge & gnashing of teeth. But vnto ỹ other he shal saye: Venite benedicti. come ye blessed chyldren of my father, possesse ye the kyngdome prepared for you from the beginninge of the worlde, of the which god make vs al partakers. Amen.

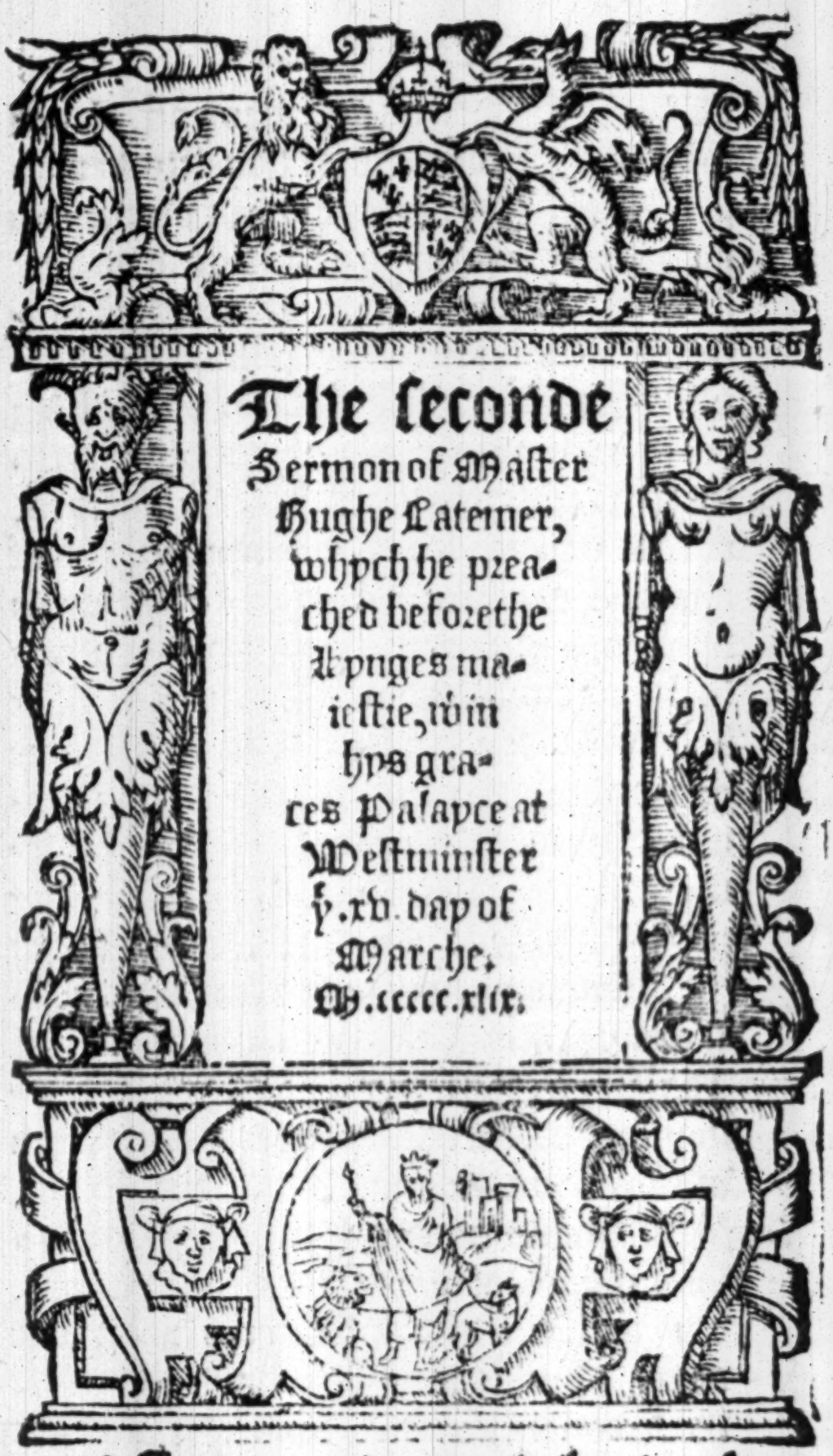
The reward of wycked men.

The blesse of the godly.

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The seconde Sermon of Master Hughe Latemer, whych he preached before the Kynges maiestie, within hys graces Palayce at Westminster y. xv. day of Marche. Ao. .cccc.xlix.



✠Cum gracia et priuilegio ad imprimendum solum.

EVen as in tymes past, al men whych were honestly bent to the promotinge of vertue and learnynge, foūd meanes, that the workes of worthye oratours, of famous and renoumed Philosophers, shold vehy γ benefit, of publyshing redemed from the tyrannye of oblivion to the great and hygh profyte of countryes, of common wealthes, of empyres, and of assemblies of men: lykewyse oughte we to fetche our presydente from those men, and suffre no worthi monumēt to perish, wher by any good may grow, either to the more godly administration of polytyke and cyvyl affayres, or elles to the better establyshyng of christian iudgement. Numa Pōpilius, who was inaugured & created king the Romaynes next after Romulus, was far more careful & busier in groundyng of Idolatrus religion, as vpon rytes, ceremonies, sacrifices and superstitions, then we are in promotyng of christian religion, to the aduauncement of the glorye, due, to the omnipotent maiestie of God hymselfe, who hath reuealed and vttered hys worde vnto vs by hys Prophetes, and last of all, by hys onely begotten sonne Jesus Christ

wherby

wherby he hath confyrmed our cõsciences in a more perfect certentie of the truth, thẽ euer they were before. This Numa instituted an Archbyshop for the preseruynge of the Commentaries, containynge the solemnities of their religion wyth many other appendixes, vnited to the office of the high bishoppe. What do we? We haue suppressed. We haue wrastled vñ fyre, and sword, not onely to deface the wrytynges of such learned men as haue paynefully trauelled to publysh Gods word: but also we haue stirred euery stone, & sought al deuelish deuises, to deteine ẏ same word of god it selfe frõ his people. May not we (& not vnworthely) be accõpted far vnder ẏ Ethenickes, who wrought onely by naturall mocion & anticipations, wythout breathyng and inspiryng of the holy goste, if we woulde not (I meane not be equall wyth them) but be farre more zelous in promotyng good learnyng & religion then euer thei were. Thei, when thei had suche noble & worthy clearkes (as Socrates, Plato, and Aristotle) vñ al diligence, caused ẏ fruites of those most rare and profound wyttes, to be preserued for their posteritie, that the eyes of al generations myght enioye the fruicion and vse

of them, thinking that such wōderful ver-
tues shuld not be buried in the same graue
that theyr bodyes were. After so manifold
and daungerous shyp wrackes of religiō,
as in oure tymes we may well remember,
wheras the ambitious and blynde prela-
tes (some of wyly wilfulnes, some of grose
ignorauncе) ruleth the ste ne and euermore
blemished the true knowledge of Goddes
worde, and dyd theyr indeuoure to obscure
the same wyth their politycke and decente
ceremonies & trompery of superstitious,
how oft hath religion bene tost on the stor-
my sourgis and daungerous rockes of the
Rompshe seas? Howe oft hath it bene in
such a desperate state, that the true myn-
sters haue bene inforsed (as you woulde
say) to hoyse vp ancker (the tackling of the
shyp beyng broken) and destytute of all o-
ther helpe and succoures, to geue ouer the
rulynge of the shyppe to God hym selfe,
who is only able to saue, whē al the world
by mānes reasō iudgeth it past cure. Such
O Lorde is thy mercie and ineffable pow-
er, what cristen hert ẏ fauoureth the glory
of God, did not euen lament and bewaile
the state of religiō, and thought verely the
vtter ruine of Christes church to be at hād,

seyng

seing the late martyrdome of those that suf
fered? Yet didest thou lord sturre vp thou-
sandes out of their ashes, and what was
done of a poppish polycye to suppresse and
kepe vnder thy truth, that, of al other, dyd
most set fourth the same. Thou hast delive
red Danyel out of the denne of the liones,
and he hath set fourth thy worde abroade.
But now cõtremẽ, whõ God hath bles-
sed by deliuerynge you from the tirranny
of the liones and her whelpes, (which wẽt
thorow the whole realme suckyng the in-
nocent blonde) how vnthanckfull are you
vnto God so greatlye neglectynge so spe-
cyall a benefyte, fallyng into such a louse-
nes of lacyuyousse lyuing as the lyke hath
neuer bene hard of hereto fore. Euen as ye
are growne to a perfecciõ in knowledge, so
are ye come to a perfeccyõ in al mischefe.
The Heathen, whyche had no other gyde
but the law of nature, grauen in the tables
of their hart, were neuer so poisoned with
the contagion of most horrible heresies, as
some of vs Christians which are not asha-
med to brag and boste of the spirite. But it
is a phanaticke spirite, a braincicke spirite
a sedicious & a malingnante spirite. Christ
breath his spirite vpõ you ỹ ye may rede ỹ
scriptur w

with al humblenes and reuerence, to fetch from thence comforte for poure wounded consciences, not to make that lyuelp fountayne of lyfe to serue for the fedynge of pour idle braines, to dysputemore subtellye therebp, or elſe bp mysunderstandynge of the same to conscitue pernitious and anabaptistical opiniõs. Remember that the seruaunte whiche knoweth hys maysters wyll and doeth it not, shalbe beaten wyth manp stryppes. God is a good God, a mercyful God a father whych beareth muche wyth oure croked nature and vnchristian behauiour, and verp sloth to reuenge hys blasphemie this mainteuaunce of so manp vn scripterlye opinions, these brablynges and scismaticke cõtencions wherin a great packe of vs delyte and repose our glorp, although as fõdlp, as eroniouslp, to ẏ great sclaunder of the godlp learned, and also to the hynderaunce of the good successe & fre passage of the word of God. But as trulp as god is God if we repẽt not shortlp, his plages and vengaunce are not far of, hys indignacyon and wrathe shall be poured from heauen vpon our vngodlynes. He is long a cõmyng but when he comes he wil pape whome & (as Lactancius sayeth) re-

com-

compence his long sufferaunce wpth greuous repunishmentes. The world and the deuel hath bewitched vs that we in our dedes (I feare me to manye of vs) denye God to be God whatsoeuer we pittle pattle wt our tonges. Gods word must not be talcked of onlye, for that is not inough. It must be expressed. Then must we as wel liuethe worde as talke the worde, or elsse, if good lyfe do not insue and folow vpon our readynge to the example of other, we mpghte as well spende that tyme in reading of prophane hystories, of cantorburye tales, or a fit of Roben Hode Let vs ioyne good lyfe wpth our readyng, and yet al wylbe to lytle. Remembre that the worlde and al that is in it, is mere vanitie, and shall haue an ende. Thou I say, ỹ thus abusest the gyfte of Godes holy word, and the gratiousnes of the kynges maiestie, which hath lycensed the to rede the same, for the comfort of thyne owne soule, for the instructing of thi family, the education of thy chyldren, and edefiyng of thy neyghbour. Thou that art so gorgeously apparelled, and feadeth thy corruptible carkasse so daintely, thou that purchasest so fast, to the vtter vndoyng of the poore, consyder wherof thou camest, &

wherunto thou shal returne. Where is thē all thy pompe? wher is all thy ruffe of thy glorioufnes become? What wylt thou fay for thy felfe in that horrible daye of iudgment, wher thou shalt ſtand naked before God, where the tables of thine owne conſcience ſhalbe opened and laied before thyne eies to accuſe the. Thou which repleſt the rentes ſo gredely as thoughe thou ſhouldeſt neuer haue inough. Thy iudgemente is, thow miſerable māmon, ſo captiuate & blinded, that ỹ canſt not tel whē ỹ haſt inough, or what is inough? Truly, a litle is to much for him ỹ knowes not how to vſe much well. Therfore learne fyrſt the vſe of monei and riches, & ſome other honeſter meanes to attayne them, that thys thyne inſaciable' couetouſnes and vnlawful deſyryng of other mens goodes, maye be reduced to ſome reaſonable meaſure, & that it do not excede the lymyttes or compaſſe of honeſtie, and the bōdes of brotherly loue, leſt God (before whom thou ſhalt appere one day, to rendre a ſtrayght accōptes, for the dedes done in thy fleſh) burden and charge the wyth thy vnmercyful handlyng of thy Tennant (but yet notwythſtandyng thy brother) whom, wyth newe In-

comes

comes, fynes, inhauncyng of rentes, and suche lyke vnreasonable exactions, thou pilles, polles, & miserablie oppresses. Whē that terrible day shall once come, a lytle of Gods mercye wyll be worth a masse or a whole hye of thy monei. Ther thy wicked Māmon, whom thou seruest lyke a slaue can purchase the no mercy. There thy money so gleaned and gathered of the & thyne (to the impouerishment of many to make the only ryche) cā not preuayle the, nor yet redeme thy cause before that iuste & seuere iudge, which thē, & ther, wil rēder to ẏ, the selfe same measure ẏ ẏ measureste to other mē? What dyd we speake of preuaylyng, or redeming of thy cause with monei. Nay thē thy monei, & the rouste of thy gold shal be a wytnes against ẏ & shal eate thy flesshe as the fyre. Howe francyske and folyshe myght al wyse men, wel iudge and deme him to be, which agaynste the daye of hys araignemēte (when he should stād vpō the tryall of death and lyfe) wouldo busy him self, his folkes, and his frendes, to prepare and get many wytnesses agaynste hym to cast him away by theyr euidēce & witnes: and to prouide suche meanes as should be the onelye cause of hys death. Euen.

So

So frantycke, & so folysshe art thou which doth toyle, trauayle, and turmoyle so ernestly and busysyse aboute the gettynge of goodes and ryches, before thou hast well learned & taken furth of the lesson, of well vsyng the same. Howbeit, truelye I doute much of the well vsyng of ẏ, whych was neuer well nor truely gotten. Learne therfore first, to know what is inough. ffor the wyseman sayth, it is better to haue a lytle wyth the fear of the Lorde, then great and insaciable ryches. Sophonye sayth their golde shall not be able to delyuer thē in the day of the Lordes wrath. Let your conuersacion be wout couetousnes, and be cōtent wt that ye haue alredi, Godlines is a great ryches, if a man be content wyth suche as Godsendes. ffor we brought nothyng into thys world, neither shal we carry anye thyng out. When we haue foode and rayment, let vs therwyth be content. Behold, thy Scholemaster Paule teaches the here a good lesson. Here thou mayst learne wel inough, to know what is inough. But lest thou shouldest feare at any time, the want or lacke of thys inoughe. Here farther the rest of thy lessō. ffor god verely sayth. The

Prouerb. xix.

Sophoni. i.

i. Hebre. iij.

i. Timoth. vii

Lorde

Lorde is mine helpeper, I wyll not fere what man doeth to me. If the Reuennes and perely Rentes of thy patrymony and landes, be not inough, nor sufficient for thi fyndyng, and wyl not suffice thy charges, then moderate thyne expences, borrow of thy two next neighbours, that is to say, of thy backe and thi belly, Learne to eat with in thy teather. Pul downe thy sayle. Saye downe proud hert. Mayntayn no greater port, then thou art able to bear out and sup port of thyne owne prouision. Put thy hād no further then thy sleue will reache. Cut thy cloth after the mesure. Kepe thy house after the spendynge. Thou must not pil an powle the Tenant, that thou mayest haue (as thei sai) Londe, & that ihy neuer inough to rufful it out in a riatous ruffe and a prodigal, disolute, and lisencious liuing. We rede in the scripture, geue to euery manne his dutye, tribute, to whom tribute belongeth, custome to whom Custome, is due. ffeare to whome ffeare belongeth, honoure to whom honoure partayneth. But we finde not there, nor elles where, fynes to whom fynes, in comes to whome incomes. Paul was not a quainted with none of those termes. Belyke they wer not vsed

and

and commen vp in his time, or elſe he wold haue made mencio of them. Yet not with ſtādyng, we deſyre not but theſe reaſonable required & vpō honeſt couenātes & cōtractes, are more tollerable, & ſo vſed, ſo maye be permitted. But the couenantes & the cōtractes we remitte to the godly wyſdome of the hie magiſtrates, who (we praye god) maye take ſuch order and direction in this, and al other, ỹ the cōmen people maye be relyued and eaſed of many importable charges and iniuries, which many of them, cōtrary to alequyte and ryght, ſuſtaine. But wo worth this couetouſneſſe, not without ſkylle called the rote of all, euyl. If couetouſnes were not, we thincke many thinges amiſſe, ſhould ſhortelye be redreſſed. She is a mighty Matrōe a Lady of great power. She hath retayned moo ſeruaūtes then any Lady hath in Englande. But marke how well in fyne, She hath rewarded her ſeruantes, and lerne to be wyſe by another mās harme. Acham by the commaundemente of God, was ſtoned to death, because he toke of the excōmunicate goodes. Saul moued wyth couetouſnes diſſobeied goddes worde, reſeruinge the kyng, Agag and a parſell of the fatteſte of the cattle,

Eſai. v.

Deutro. xvii.

and

& lost hys kyngdome therby. Gehizi was stricken with leaprosy and all hys posterity, because he toke money and rayment, of Naaman. The rich and vnmercifull glaton, which fared well and deyntely every day, was buried in hel, and there he taketh nowe such fare as the deuyl hymself doth. Woo be to you, that ioyne house to house, and feelde to feeld, shall ye alone inhabyte the yearth. Let these terrible exãples suffyce at thys present, to teach, and admonysh, the inhaunser of Rentes, the vnreasonable exactour and gredye requirer of fiues and incomes, the couetouse lease monger, the deuourer of townes and contryes as M. Latimer tearmeth them rightly. If these scriptures (wt ye which thei may rede in these godly sermões do not pearse their stony hertes (we feare) more wil not serue. The Lord be mercyful to them. But nowe to the wycked Judge, which corruptes iustyce for Bybes. Here he may learne also the lesson that Moses taughte long before thys time, the maiestrates & Judges in the common wealth of Israell. Be no accepter of persones neyther be desirous of giftes, for they make wise men blinde, and chaunge the mynde of the ryghtuouse. Josue. bii. i. To the Kinges. xv.

In

Ecclesiastical xiiij. Prouer. xvii.

In iudgement be merciful to the fatherles as a father, & be in stead of an husband vnto their mother. The vngodly taketh gifftes oute of the bosome, to wrast the wayes of iudgement. Let hym that rules be dylygēt sayth Paul. What meaneth he bi this terme, diligent? He requyres no such diligēce as the most part of our lucratiue lawyers do vse, in deferryng & prolongyng of matters, and accions from Terme to Terme, and in the tractynge of tyme in the same. Wher perchaunce the tytle or the ryght of the matter myght haue come to lyght, and bene tryed long before. If the Lawyers & the Judges would haue vsed such diligēce as Paule would haue them to do.

But what care ỹ lawyers for Paul? Paul was but a mad man of lawe to controlle them for their diligence. Paul, yea & Peter to, coulde better skil of mending of an olde net, of clouting of an old tent, then to teach lawiers what dyligence they should vse in the expedicīō, of matters. Whi? but be not lawiers diligēt say ye? Yea truly are thei & to diligent to for some mens profytes. And about their own profit ther are no more diligēter mē nor busier persōs in al Englād they trudge in ỹ tearme time to & fro. The ap-

applye the worlde harde. They forslowe no tyme. Thei follow Syses and Sessiõs, Leetes, Lawdays and Hundredes, they shold serue the kyng, but thei serue them selues. And howe thei vse, nay rather abuse, their office in the same, some good manne wyll tell theym thereof. We lacke a fewe moo Latymers, a fewe moo suche Preachers. Such playn Pasquyls, we pray God prouide for vs, that kepeth nothing backe. Of the whych sort and numbre, we may most worthely recken this faythful mynister of God, and constant Preacher of his worde Master Hugh Latimer, which by hys perseueraunce, & stedfastnes in the truth hath stablyshed this wauerynge worlde. He hath bene tost for the truthes sake, and tried in the stormes of persecution, as golde in the fornace. He is one, whom, as well for hys learned, sounde, and chatholyke iudgement, in the knoweledge of Gods worde, as for his integretie and example of christian cõuersation, all we & (specially mynisters and prelates) ought to set before our eyes, as a pryncipall patrone to imytate & follow, desyryng God, who hathe stryred vp in him, the bold spirite of Helias, maye daply more and more augment the same in

hym

him, & may also prouide many such preaching prelates, which both so wel could, & so willingly wold frãkely vtter ỹ trueth, to the extollinge of vertue, the rewarde of well doers, the suppressing of vice, the abolishmente of all papestrie. It is oure parte therefore to praye diligently for his cõtinual health and that he may liue longe amonge vs in a florishinge olde age, and not (as some ingrate inhumaine persons) to maligne & depraue him for ỹ he so frãkely & liberallye tared perstringed & openly rebuked before the Kinges Magestie ỹ peculiar fauts of certayne of his auditours, but it is oure part, rather thãkefullye to accept & in good part take his godly aduertisemẽt, onles we be mynded to prefer oure muckye monie & falle felicitie before the ioyse of heauẽ, or els beleue (as ỹ Epecurs do) that after this life ther is neither hel nor heauẽ. Receiue thãkfullye (gẽtle reader these sermõs faithfullie colected (without al sinister suspicion of anye thynge in the same added or adempte.

ffinis.

The .xxi. day of June.



Vecũque scripta sunt, ad nostram doctrinam. etcc.

All thinges ỳ are writtẽ in Gods boke, in the holye Byble, thẏe were wrytten before oure tyme, but yet to continue from age to age as long as the worlde doeth stand.

In thys Boke is contayned doctrine for al estates, euen for kynges. A kynge herein may learne how to gyde hym selfe, I tolde you in my laste sermon muche of the dutyes of a kyng. And ther is one place behynd yet, and it foloweth in ỳ terte.

Postquam autem sederit in solio regni sui. et cete. And when the kyng is sette in the seate of hys kyngdome, he shall wryte hym out a boke & take a copy of ỳ prestes

of Leuites. He shall haue the boke wyth hym, and why? to reade in it all the dayes of hys lyfe, to learne to feare God, & learne hys Lawes and other thynges, as it foloweth in the texte wyth the appurtenaunces and hãgynges on, that he turne not from God, neyther to the ryght hande, nor to the lefte. And wherfore shal he do thys? that he may lyue longe, he and hys children. Hytherto goeth the texte. That I maye declare thys the better to the edifiynge of youre soules and the glory of God, I shall desyre you to praye. &c. Et posquam sederit. etc. Before I enter into thys place (right honourable audience) to furnysh it accordyngly, whych by the grace of god

I

I shal do at leysure, I wolde repete the place I was in last, and furnyshe it wyth a story or two whyche I lefte oute in my last sermō. I was in a matter cōcerning the sturdines of the Jewes, a frowarde and styfnecked kynde of people, much lyke oure Englyshe men nowe a dayes, that in the minoritye of a kynge, take vpon them to breke lawes & to go by wayes. For whē god had promised thē a kynge, when it came to point they refused hym. These men walked by walkes, and the sayyngeis many biwalkes, many balkes, manye balkes muche stumblynge, and where much stumblynge is, there is sometyme a fal, howbeit ther were

some good walkers amōg thē, that walked in ỹ kynges highe waye ordinarilye, vprightlye, playne Dunstable waye, and for thys purpose, I woulde shewe you an hystorye whiche is written in the thyrde of the kynges.

Kynge Dauid beynge in his chyldhode, an old man, in hys second chyldhode, for al old mē are twise chyldren, as the Prouerbe is. *Senex bis puer.* An olde manne, twyse a chyld, it happened wyth him, as it doth oftentymes, whē wicked men, of a kinges chyldhode take occation of euyl.

Thys Kynge Dauid beyng weake of nature and impotente, in so muche that when

he was

he was couered w clothes, he coulde take no heate, was cõ-sayled of hys seruaũtes to take a fayre yonge mayde to nourysshe hym, and to keepe hym warme in hys bodye, I suppose she was hys wyfe. Howbeit he hadde no bodilye companie wyth hyr, and wel she myghte be hys wyfe. For thoughe the scripture doeth saye. *Non cognouit eam*. He knewe hyr not, he had no carnal copulatiõ wyth hyr yet it sayeth not. *Non duxit eam Vxorem* He maried hyr not. And I canne not thynke that king Dauid woulde haue hyr too warme hys bosome in Bedde, excepte shee hadde bene hys wyfe, hauynge a dispensation of God to haue as manye wyues as he woulde.

for God had dispensed wyth theym to haue manye wyues. Wel, what happened to kyng Dauid in hys childehode, by ỹ chylde of the deuyll? Ye shall heare. Kynge Dauid hadde a proudsonne, whose name was Adonyas, a man ful of ambition, desyerouse of honoure, alwayes clymbyng, climbynge. Nowe, whyle the tyme was of his fathers childhode, he wold depose hys father, not knoweyng of hys fathers mynd, saiyng. Ego regnabo. I wil raigne, I wyll be kyng, he was a stoute stomaked chyld, a biwalker, of an ambitious mynde, he wold not consente to hys fathers frēdes, but gate hym a charet, and mē to runne before it, and dyuerse other adherentes to

helpe

helpe hym forwarde, worldelye wise men, such as had bene before of hys fathers counsayle, great men in the world, & some no doute of it, came of good will thynkynge no harme; for they woulde not thynke that he did it wythoute hys fathers wyll, hauynge suche greate men to set hym forth, for euery man cā not haue accesse at all tymes to the kynge to knowe hys pleasure, well: algates he would be kynge, & makes a great feast, and thither he called Joab the ryngleader of hys fathers armye, a worldly wyse man, a bywalker, that would not walke the kynges hye way, and one Abiather the hyghe prieste. For it is marueyle if any mischyefe be in hand, if a prieste be not at

some ende of it, they toke hym as kynge, and cried, Viuat rex Adonias. God saue kynge Adonias: Dauid suffered all thys, & lette hym alone, for he was in hys chyldhode a bedred man.

But se howe God ordered the matter, Nathan the Prophete and Sadoc a prieste, and Banaya, & Crethytes, and Phelethyts the kyngs gard, they were not called to the feast.

These were good men, and woulde not walke by wayes, therefore it was foly to breake the matter to them, they were not called to counsell.

Therefore Nathan when he hearde of thys, he commeth to Bethsabe Salomons mother and sayeth. Heare ye not howe Adonias the sonne of Ageth, rayg-

raygneth kynge, Dauid not knowinge? And he bad hyr put the kynge in mynde of hys oth that he sware that hyr sonne Salomō should be kinge after hym, thys was wise counsayle accordynge to the Prouerbe. *Qui vadit plane, vadit sane.*

He that walketh in the hye playne waye, walketh safelye. Upō thys she wente and brake the matter to Dauid, and desiered hym to shewe who shold raygne after hym in Hierusalem, addinge that if Adonias were kynge, she and hyr sonne after hys death shoulde be destroyed, saiyng. *Nos erimus peccatores.* We shalbe sinners, we shalbe takē for traytors, for though we mēt no harme but walked bryghtly yet bicause we went

not

not the byway'w hym, he be-
ynge in authoritie wyl destroy
vs. And by and by cometh in
Nathā, and taketh hyr tale by
the ende, & sheweth him how
Adonias was saluted kynge &
that he hadde byd to diner the
Kynges seruantes, al sauyng
hym and Sadoc, and Banaia
and al hys brethren the kings
sonnes saue Salomon. Kynge
Dauid remembryng hym selfe
swore, as sure as God lyueth,
Salomō my son shall raygne
after me, and by and by com-
maunded Nathan and Sadoc
and hys garde the Cerethes &
Phylites, to take Salomō hys
sonne and sette hym vpon hys
mule, and anoynt hym Kyng,
and so they dyd, cryynge, Viuat
Salomon Rex. Thus was Salomō
thro-

thyoned, by the aduise and wyl of hys father, and thoughe he were a chylde, yet was his wyl to be obeyed & fulfylled, & they ought to haue knowē hys plea sure. Whylse this was a doing there was suche a Joye and outcrye of the people for they newe Kynge, and blowynge of trumpetes, ỹ Joab & the other company beynge in theyr iolitye, and kepyng good cheare: herde it, and sodaynlye asked what is thys ado? And when they perceiued ỹ Salomō by ỹ aduyse of hys father was annoynted Kyng, by and by ther was all whyght, all theyr good chere was done, and al ỹ were wyth Adonias wente away, & lette hym raygne alone, if he woulde, and whye? He walked

a by-

a bywaye and God would not prospere it.

God wyll not worcke wyth priuate authoritie, nor wyth anye thinge done inordinatlye. When Adonias saw this that he was left alone, he toke sanctuary, and held by the hornes of the aultare and sware that he woulde not departe thence, tyll Salomon woulde sweare that he shoulde not lease hys life. Here is to be noted the notable sētence, and greate mercy of Kynge Salomon.

Lette hym sayeth he order hym selfe lyke a quiete manne and there shall not one heere fall from hys head.

Sed si inuentum fuerit malum in eo.

But if there shall be any euyll found in hym if he hath gone a-

bout

boute anye mischyefe, he shall dye for it. Upon thys he was brought into Salomon, and as the boke sayeth, he dyd homage vnto hym, and Saiomō sayed to hym. *Vade in domum tuam.*

Gette the into thy house, bi-lyke he meante to warde, and ther to se hys wearynge, as if he shoulde saye, shewe thy selfe wythoute gall of ambition, to be a quiet subiecte, and I wyll pardon the for thys tyme. But I wyll se the wearynge of the.

Here wee maye se the wonderfull great mercye of Salomō for thys notorious treasō, ye Adonias had cōmitted, it was a plaine matter, for he suffered hym selfe to be called kynge, it hung not of vehemēt suspitiō or cōiecture nor sequel or cōsequēt

yet

yet notwythstandynge Salomon for that present, forgaue hym, sayinge. I wyl not forget it vtterlye, but I wyll kepe it in suspense, I wyll take no aduantage of the at thys tyme. This Adonias & Absolon were brethren, and came both of a straung mother, and Absolon lykewyse was a traytour, and made an insurrection agaynst hys father. Beware therefore these mothers and let kynges take hede howe they mary, in what houses, in what fayeth. For strang bryngyng vp, bringeth straunge maners. Nowe geueth Dauid an exhortation to Salomō, and teacheth him the dutye of a kynge, and geueth hym a lesson, as it followeth at large in ỹ boke, and he

that

that lyste to reade it, maye se it ther at full. But what doeth Adonias all thys whyle? He must yet clymbe agayne, ỹ gal of ambition was not out of his hert. He wil now mary Abisaas the yõge quene that warmed kig Dauids bosome, as I told you, & commeth me to Bersaba, desyerig hyr to be a meane to Salamon hys sonne that he myght obtayne hys purpose. And bryngeth me out a couple of lyes at a clappe, and cõmitteth me two vnlawfull actes. For fyrste he would haue bene kynge wythoute hys fathers consente, and now he wyl mary his fathers wife, and the .ii. lyes are these. Fyrste, sayed he to Bersabe, thou knowest that ths kyngedome belongeth to me,

me, for I am the elder. The kyngedome was myne, he lyed falsely it was none of his. Then sayed he all the eyes of Israel were caste vpō me, that is to saye, all Israel consented to it, and there he lyed falsely. For Nathā, Sadoc, and other wyse men, neuer agreed to it. Here was a greate enterprice of Adonias; he wyl be climbing styll. Well Bersabe wente at hys requeste to hyr sonne Salomon, and asked a boune, and he graunted hyr what so euer she did aske. Notwithstanding he brake his promise afterward and that rightwell, for all promises are not to be kept, specially if they be agaynste the worde of God. Or not standynge with a commune profit,

and

and therefore as sone as Salomon heard ỹ Adonias would haue maryed the yonge quene Abisaak: naye then let hym be kynge to: sayed he. I perceyue now that he is a naughty mā, a proude herted fellow, the gal of ambitiō is not yet out of his herte, and so commaūded him to be put to death. Thus was Adonias put to executiō, wher as if he had kepte hys house & not broken hys iniunction, he myght haue lyued styl. Abiathar, what became of him. The king (bicause he had serued his father before him) would not put him to deth, but made him as it were a quondam. Bicause thou hast bene wt mi father sayed he, & didest cary the arke before hym I wyl not kyl the.

But I wyll promyse the thou shalte neuer minister anye more. *Vade in agrum tuum.* Get the to thy lande, and lyue there. A greate matter of pity & compassion, so God graūt vs al, such mercy. And here was the ende of Elis stocke, accordyng to the promise and threatening of God. As for the Phelethites we do not read ỹ they were punyshed. Mary Semei traunsgressed his Iniunction for he kepte not hys house, but wente oute of Hierusalem to seke two seruauntes of hys ỹ had rumne from hym, and whē it came to Salomons eare, it coste hym hys life. I haue ript the matter nowe to the pyll, & haue tolde you of playne walkers, and of biwalkers, & how

a kynge in hys childehode is a kynge, as wel, as in any other age. We reade in scripture of suche as were but. xii. or. viii. yeares olde, and yet the worde of the holy Goost called them kynges, sayinge. *Cepit Regnare.* He began to raygne, or he began to be kynge. Here is of bywalkers. Thys hystorye would be remembred, the Proverbe is.

Felix quem faciunt aliena pericula cautum.

Happy is he that can beware by an other mãs ieoperdy. For if we offende not as other do, it is not oure owne desertes. If we fal not, it is Goddes preseruatiõ. We are all offenders For other we maye do, or haue done, or shall do (excepte God preserue vs) as euyll as the worste of them. I pray God we

maye all amende and repente. But we wyll all amende nowe I truste. We muste neades amende our lyues euerye man. The holy communiō is at hād, and we may not receyue it vnworthelye.

Wel, to returne to my history. Kynge Dauid I say was a kynge in his second childhode And so, yonge kynges though they be chyldren, yet are they kynges notwythstandynge, thoughe it be wrytten in scripture. *Ve tibi O terra ubi puer est rex* Wo to the, O Lande, where ỹ king is a chylde: it folowethin an other place. *Beata terra ubi rex nobilis.* Blessed is the Lande, where there is a noble kynge. Where kynges be no banketers, no players, and they spēd not the time

tyme in haukynge, and hun-
tynge.

And when hadde the kynges maiestye a Councell that toke moze payne boeth nyght & day foz the settynge foorthe of Gods woed, and pzoffit of the cõmune wealth. And yet there be some wycked people that wyll saye.

Tushe, thys geare wyll not tarye, it is but my Loede Pzo-tectours, & my Loede of Can-terburies doynge. The kinge is a child, he knoweth not of it.

Jesu mercy, how lyke are we Englyshe men to the Jewes, euer stubburne, stynecked, & walkynge of bye wayes. Yea I thynke no Jewe wolde at any tyme saye. This geare wil not tary. I neuer heard noz read at any time þ they sayed.

These lawes were made in such a kynges dayes, when he was but a chylde. Let vs alter them. O Lorde what pitye is thys that we shoulde be worse then the Jewes?

Blessed be the lande saith the worde of God, wher the Kyng is noble. What people are they that saye. The kynge is but a chylde? Haue not wee a noble Kynge? Was there euer Kynge so noble? So Godlye? brought vp wyth so noble counsaylours? so excellent and well learned Scholemaisters? I wyll tell you thys, & I speake it euen as I thynke. Hys maiestye hath more Godlye wytte and vnderstandyng, more lernynge and knowledge at thys age, thē. xx. of hys progenitors that

that I coulde name had at anye tyme of theyr lyfe.

I tolde you in my laste sermō of ministers of the kinges people and had occation to shewe you howe few noble men were good preachers, and I left out an hystory then whyche I wyl nowe tell you.

There was a byshop of Winchester in Kyng Henry the. vi. dayes, whyche kynge was but a chylde, & yet were there manye good Actes made in hys childehode, and I do not read that they were broken.

Thys byshoppe was a great man borne, and did beare such a stroke, that he was able to shoulder the Lord Protectour. Well, it chanced ỹ the Lorde Protectoure & he fell out, and

the byshoppe would beare nothynge at all wyth hym, but played me the Satrapa, so that the regente of Fraunce was faine to be sēt for frō beyōd the Seas to set theim at one, and to go betwene them.

For the byshoppe was as able and readye to buccle wyth the Lorde Protectoure, as he was wyth hym.

Was not this a good prelate? he should haue bene at home a preachynge in hys Diocesin a wanian. Thys Protector was so noble and Godly a mā, that he was called of euerye mā the good Duke Humfrey. He kept suche a houlse as neuer was kept sence in Englande, wythout any enhaunsyng of rentes I warrāt you, or any such matter.

ter. And the bysshop forsãding so stayde by the matter, & bearynge vp the order of our mother ỹ holie church, was made Cardinall at Calice, & thyther the bysshop of Rome sent hym a cardinals hatte, he shold haue had a Tiburne tippet, a halpeny halter, and all suche proude prelates. These Romish hertes neuer broughte good into Englande.

Upon thys the bisshop goeth me to the quene Katherin the kinges wife, a proud woman & a stout, & perswaded hir that if ỹ duke were in such authoritie styl, & lyued, ỹ people wold honor him more thẽ they dyd the king. And ỹ king should not be set by, & so betwẽ thẽ, I cã not tel how it came to pas, but at. s

Edmund-

Edmundes bury in a parlimēt the good Duke Humfrey was smothered.

But nowe to returne to my texte, and to make further rehearsall of ỹ same, the matter begīneth this. *Et posquam sederit rex* And when the kyng is sette in the seate of hys Kyngedome, what shal he do? shal he dasice, and dall, ybanket? hauke and hunte? No forsothe syr. For as God set an order in the Kyngs stable as I tolde you in my last Sermon, so wyll he appoynte what pastyme a Kynge shall haue. What must he do then? He muste be a studiēt. He must wryte Goddes boke hym selfe. Not thynkynge bycause he is a kynge, he hath lycence to do what he wyl, as these worldlye flat-

flatterers are wōt to say. Yea, trouble not your selfe sir, ye mai hauke & hunt, and take youre pleasure. As for the guydinge of your kyngdome and people, let vs alone wyth it.

These flattering clawbackes are originall rotes of all mischyue, and yet a Kynge maye take hys pastyme in haukinge or huntynge or such lyke pleasures. But he muste vse thē for recreation when he is wery of waighty affayres, that he mai returne to thē the more lustye. and this is called pastime with good companye. He must wryte out a boke hym selfe. He speaketh of wrytynge because prin-tynge was not vsed at ỳ tyme.

And shall the Kynge wryte it out hym selfe? He meaneth he

shall

'shall se it wrytten, and rather
'then he shoulde be wythout it,
'wryte it hym selfe.

Jesus mercy, is God so chary wyth a kynge to haue hym wel brought vp & instructed? Yea forsoth. For if the kyng be well ordered, the realme is wel ordered. Where shall he haue a copy of thys boke? of the Leuits. And why? Bicause it shal be a true copye, not falsified.

Moyses lefte the boke in an olde cheste, & the Leuites had it in kepyng. And bycause ther should be no errour, no addition, nor takynge away from it, he byddeth hym fetch the copy of the Leuites. And was not here a greate miracle of God, how this boke was preserued? It had layne hyd many yeres

and

and the Jewes knew not of it.

Therefore at lengthe when they had found it and knew it: they lamented for theyr ignoraunce, that had so long bene wythoute it, & rente theyr clothes, repētyng theyr vnkaythfulnes, & so ỹ holye byble Godes boke, that we haue amōg vs, it hathe bene preserued hytherto by a wonderful miracle of God (though the kepers of it were neuer so malitiouse) firste euer sythe the byshop of Rome was firste in authoritye, they haue gone about to destroy it, but God worketh wōderfully, he hathe preserued it maugre theyr beardes, and yet are we vnthankefull that we can not cōsider it. I wil tel you, what a byshoppe of thys realme sayed

once

once to me, he set for me & mer-
ueyled that I woulde not con-
sente to suche traditions, as
were then sette out.

And I answered hym that I
woulde be ruled by Gods boke
and rather then I woulde dis-
sent one iote frō it I woulde be
torne wyth wylde horses.

And I chaunced in our cōmu-
nication to name the Lordes
supper. Tushe sayeth the By-
shop. What do ye call the Lor-
des supper? What newe terme
is that? There stode by hym a
dubber, one Doctour Dubber
he dubbed hym by and by and
sayed that this terme was sel-
dome rede in the doctours.

And I made answer, ỳ I wold
rather folowe Paule in vsyng
hys termes then them though
they

they hadde all the doctours on theyr syde. Whye sayed the byshoppe, can not we wythoute scriptures ordre ỹ people? How dyd they before the scripture was fyrste wrytten and copied out? But God knoweth, ful yl. yet woulde they haue ordered theim. For seyng that hauyng it, they haue deceyued vs: in what case shold we haue bene nowe wythout it? But thankes be to God ỹ by so wõderful a miracle he hathe preserued ỹ boke styll. It folowethin the text. *Habebit secum etc.* He shal haue it w̃ hym in hys progresse, he muste haue a man to carry it, that when he is haukynge & huntyng or in any pastime, he maye alwayes commune with them of it. He shall reade in it

not

not once a yeare, for a tyme, or for hys recreation when he is weary of haukyng or hunting but *Cunctis diebus uite sue.* All ỹ dayes of hys lyfe. Where are those worldlynges now? These bledder pufted vp wylye men? Wo worth thē that euer they were about any Kynge. But howe shall he read thys boke? as the Homilies are read. Some call theym homlyes, and in dede so they maye be well called, for they are homely handeled.
For though the prestes reade theym neuer so well, yet if the Parysshe like them not, theris suche talkynge and bablynge in the churche, that nothynge can be heard, and if the parish be good, and the preest naught he wil so hacke it, & choppe it, that

that it were as good for theym to be wythout it for any worde that shal be vnderstande. And yet the more pitye. Thys is suffred of your graces bysshops in theyr dioces vnpunished. But I wyll be a suter to youre grace that ye wyll geue youre bysshoppes charge yer they go home, vpon theyr allegiaunce to loke better to theyr flocke, & to se your maiesties iniunctiõs better kepte, and sende youre visitours in theyr tayles.

And if they be founde negligente or fauty in theyr duties dute with them. I require it in Gods behalfe, make thẽ quondams all the packe of them. But peraduenture ye wil saye Where shall we haue anye to put in theyr roumes.

In dede I were a presumptuous fellow to moue your grace to put them oute, if there were not other to put in theyr places. But youre maiestye hath diuers of your chaplayns, well learned men, & of good knowledge, & yet ye haue some that be bad inough. hãgers on of ỹ court, I meane not those. but if your maiesties chaplayns, & my Lorde Protectours be not able to furnishe theyr places, there is in thys realme, thankes be to God, a greate syghte of laye men well learned in the scriptures, and of vertuouse & Godly cõuersation, better lerned then a greate syght of vs, of the cleargy.

I can name a numbre of thẽ that are able and woulde be glad

I dare say to minister ỹ function if they be called to it. I moue it of conscience to youre grace, lette them be called to it orderly, let them haue institution, and gyue them the name of ỹ cleargye. I meane not the name onlye, but lette theym, do the function of a bysshop, & lyue of the same. Not as it is in many places, that one shoulde haue the name, and eyghte other the profytte.

For what an enormitie is this in a christian realme to serue in a ciuilitye, hauynge the profyt of a Prouestshyp & a Deanry, and a Personage.

But I wyll tell you what is lyke to come of it. It wyl bryng the cleargy shortely into a very dauerye. I maye not forget

here my scala celi, that I spoke of in my laste sermon. I wyll repete it now agayne, desiryng your grace in Goddes behalfe that ye wyll remembre it.

The Bysshop of Rome had a scala celi, but his was a mas matter. This scala celi, is the true ladder that bryngeth a manne to heauē, the toppe of the ladder or fyrst greese, is thys.

Whoso euer calleth vpō the name of the Lorde, shall be saued. The seconde stepe. Howe shall they call vppon hym, in whom they haue no beleue. The thyrd stayer is thys. How shal they beleue in hym of whō they neuer heard? The fourth stepe. Howe shall they heare wythout a preacher. Nowe the nether ende of the ladder is.

How

Howe shall they preach, except they be sẽt. This is the fote of the ladder, so that we maye go backeward now, & vse ỹ schoole argumẽt. A *primo ad vltimum*. Take awaye preachinge, take away saluation.

But I feare one thynge, & it is: lest for a salfety of a little money, you wyll put in chauntrye Priestes, to saue theyr pentions.

But I wyll tell you, Christe bought the Soules wyth hys bloude, and wyll ye sell theym for golde or syluer.

I woulde not that ye should do wyth chauntrye priestes, as ye dyd wyth the Abbotes, whẽ Abbeyes were put downe. For whẽ theyr enormities were fyrst e read in ỹ parlimẽt house,

they were so greate and abhominable, that there was no chynge but downe with them. But within a whyle after, the same Abbottes were made byshops as there be some of them yet a lyue to saue and redeme theyr pentiōs. O Lorde, thinke ye, that God is a fole, & seeth it not, and if he se it, wyl he not punyshe it. And so nowe for salfety of money, I wold not ỹ ye should put in chauntry prie-stes, I speake not now against suche chauntry prieſtes as are able to preache, but those that are not able I wyll not haue them put in. For if ye do thys ye shall Answere for it.

It is in the text, that a king ought to feare god, he shal haue the dreade of God before hys eyes,

eyes, worcke not by worldelye polycye, for worldly policie feareth not God.

Take hede of these claubacks, these venemouse people that wyll come to you, that wyl folowe lyke gnatoes and Parasites, if you folowe theym, you are oute of youre boke. If it be not accordynge to Gods worde that they counsayle you, do it not for any worldly policye, for then ye feare not God.

It followeth in the texte. *Vt non eleuetur cor eius.* That he be not proude aboue hys brethren. A kynge muste not be proude, for God myght haue made hym a shepheard, when he made him a kyng, & done hym no wrõge.

There be many examples of proude kynges in scrypture.

As Pharao that wouldē not heare the message of God. Herode also, ỹ put John Baptist to death, and wolde not heare hym, he tolde hym that it was not lawefull for hym to marye hys brothers wyfe.

Jeroboam also was a proude kynge. An other kynge there was that worshipped straunge Gods and Idols, of those men whō he had ouercome before in battayle, and when a prophet tolde hym of it. What sayd he. Who made you one of my counsel. These were proud kynges, theyr ensamples are not to be folowed.

But wherefore shall a kynge feare God, and turne neyther to the ryght hande, nor to the left? Wherefore shall he do all

thys?

thys: *Vt longe tempore regnet, ipse et filii eius* That he may raigne long, he and hys chyldren. Remembre thys I beseech your grace. And whē these flatterers, and flybbergybes an other daye shall come & clawe you by the backe and say.

Syr trouble not your selfe: What should you study: Why should you do this or that. Your grace maye answer thē thus, and say. What Syra, I perceyue you are wery of vs, and our posteritye. Doeth not God saiin such a place. That a king should wryt oute a boke of Gods lawe, and readeit: learne to feare God. And whye: That he and his, might raygne long I perceyue nowe thou arte a traytoure.

Tell

Tell hym thys tale once, and I warrãt you he wyll come no more to you, neyther he, nor any other after such a sorte.

And this shal your grace driue these flatterers & claubackes awaye. And I am afrayed I haue troubled you to longe.

Therefore I wyl furnyshe the texte nowe wyth an hystory or two, and thẽ I wyll leaue you to God. Ye haue heard how a king ought to passe ẏ tyme. He muste read the boke of God, & it is not inoughe for hym to reade, but he must be acquainted wyth all scripture, he must studye, and he muste praye, & howe shall he do both these.

He maye learne at Salomon, God spake vnto Salomon, when he was made a kynge, & bade

bade hym aske of hym what he woulde, and he should haue it. Make thy peticion sayed God, and thou shalt obtayne.

Nowe marke Salomōs prayer. *domine*, O *domine deus*, sayd he. O Lorde God, it is thou that hast caused me to raigne, and haste set me in my fathers seate, for thou God oneiye doeste make kynges. Thus should kynges prayse God, and thanke God as Salomon dyd.

But what was his petition? Lorde, sayed he. *Da mihi cor docile*. He aske a double herte, a wyse herte, and wysedome to goin and to go out, that is to begyn all myne affayres well, and to bringe thē to good effecte and purpose, that I may learne to guyde and gouerne my people

When

Whē he had made his peticion it pleased God wel that Salomon asked wisdome, & neyther ryches nor longe lyfe, & therefore God made hym thys answere. Bycause thou hast chosē wysedome aboue al thynges I wyl gyue ỹ it, & thou shalt be ỹ wysest kyng that euer was before the, and so he was, & the wisest in al kynds of knowlege that euer was syth, & thoughe he did not aske riches, yet god gaue him both ryches and honoure, more then euer anye of hys auncitours had.

So your grace must learne howe to do of Salomon. Ye must make your petition, now study, nowe praye. They must be yoked togither, and thys is called pastime wyth good com-

panye

pany. Nowe whē God had geuen Salomon wysedome, he sente hym by and by occasiō to occupy hys wyt. For God gaue neuer a gyft, but he sent occasion at one tyme or an other to shewe it to Gods glory. Asif he sent riches, he sendeth pore mē to be helped wyth it. But now must men occupy theyr goodes other ways. They wil not loke on the poore, they muste helpe their thildrē, & purchase them more lād thē euer their grandfather had before thē. But I shall tell you what Christ sayd. He that loueth his child better thē me is not worthye to be my disciple. I cā not se how ye shal stande before God at the later daye, when thys sentence shall be layed agaynste you.

But

But to returne to my purpose, there were two poore women came before Salomon to complayne. They were two harlots, and dwelled togyther in one house, & it chaunced within. iij. dayes they chylded both. The one of these womē by chaūce in the nyght had kylled hyr child and rose pryuely & wēt to the other woman, and toke hir lyue chylde away, and left hir dead chylde in hys place.

Upon that they came both before Salomon to haue the matter iudged, whose the child was. And the one sayed, it is my chylde. Naye, sayeth the other, it is myne. So there was yea, and naye, betwene them, and they helde vp the matter wyth scholdinge after a womā-

lye

ly fashyon. At length Salomõ repeted theyr tale as a good iudge, ought to do, and sayd to the one woman.

Thou sayst the child is thine, yea sayed she. And thou sayste it is thyne to the other. Well, fetche me a swerd sayed he. For there was no way now to trye whyche was the true mother, but by naturall inclination.

And so he sayed to one of hys seruantes. Fetche me a swerde and deuyde the chyld betwene them. Whē the mother of the chylde that accused the other heard hym saye so. Naye for Goddes sake sayed she, let hyr haue the whole chylde, and kil it not. Naye quod the other, neyther thyne, nor myne, but let it be deuided.

Then

Then sayed Salomon. Geue thys woman the chylde, thys is the mother of the chylde. What came of thys? *Audiuit omnis Israel.* When all Israell heard of thys iudgemente, they feared the kyng. It is wysedome and Godly knowlege that causeth a kyng to be feared. One word note here for Gods sake, and I wyll trouble you no lenger.

Woulde Salomon beynge so noble a kynge heare .ij. poore womē. They were poore, for as the scripture saith. They were togyther alone in a house, they hadde not so muche as one seruaunt betwene them both.

Woulde kynge Salomon I say heare them in his own person? Yea forsothe. And yet I heare of many matters before my

my Lorde Protectour, and my Lorde Chauncelour: that can not be heard. I muste desyre my Lorde protectours grace to heare me in thys matter, that your grace would heare poore mens sutes your selfe. Putte it to none other to heare, let thē not be delayed. The saying is, nowe that mony is harde euery wher if he be ryche he shall soone haue an ende of his matter. Other ar fayn to go home with wepīg teares for ani help they can obtain at ani Iudges hand. Heere mens sutes your selfe I requyre you in godes behalfe & put it not to the hering of these veluet cotes, these bp shippes. Nowe a mā can skarse knowe them from an auncyēt knyght of the countrye.

I can not goto my boke for
poze folkes come vnto me, de-
syrynge me that I wyll speake y
theyr matters maye be heard.
I trouble my Lord of Canter-
burye, & beynge at hys house
nowe and then I walke in the
garden lokyng in my boke, as
I canne do but little good at
it. But some thynge I muste
nedes do to satisfye thys place.

I am no soner in the garden
and haue red a whyle, but by
and by commeth there some or
other knocking at the gate.

Anone cometh my man and
sayth. Syr, there is one at the
gate woulde speake wyth you.
When I come there, then is it
some or other that desireth me
that I wyll speake that hys
matter might be heard, & that

he

he hathe layne thys longe at great costes and charges, and can not once haue hys matter come to the hearing, but amõg all other, one especially moued me at thys tyme to speake.
Thys it is syr. A gentylwoman came to me and tolde me, that a greate man kepeth certaine landes of hys from hyr, & wil-be hyr tenaunte in the spite of hyr tethe. And that in a whole twelue moneth she coulde not gette but one daye for the hearynge of hyr matter, and the same daye when the matter shoulde be hearde, the greate manne brought on hys syde a greate syghte of Lawyers for hys counsayle. the gentilwoman had but one mã of lawe: and the great man shakes him

so that he cã tell what to do, so that when the matter came to the poynte, the Judge was a meane to the gentyl woman, that she wold let the great mã haue a quietnes in hyr Lande. I beseche youre grace that ye wyll loke to these matters.

Heare them your selfe: Viewe your Judges: And heare poore mens causes. And you proude Judges herkẽ what God sayeth in hys holye boke. *Audite illos, ita paruum ut magnum.* Heare the ym sayeth he, the small as well as the greate, the poore as well as the ryche. Regarde no person, feare no man. Why? *Quia domini iudicium est.* The iudgemente is Gods.

Marcke thys sayinge thou proude Judge: The deuyl will bryng

bynge thys sentence at the daye of Domde. Yelwyl be ful of thefe Judges. if they repent not and amende.

They are worse then the wicked Judge that Cryste speaketh of, that neyther feared God, nor the worlde. There was a certayne wyddowe that was a suter to a Judge, & she met hym in euery corner of the streate, cryynge. I praye you heare me, I beseech you heare me, I aske nothyng but rygh

When the Judge sawe hyr so importunate, though I fere neyther God, sayth he, nor the worlde, yet bycause of hyr importunatenes I wyll graunte hyr requeste.

But our Judges are worse then thys Judge was. For

they wyll neyther heare men for Gods sake, nor feare of the worlde, nor importunatenes, nor any thynge elſe. Yea ſome of them wyll commaund them to ward, it thei be importunat.

I hearde ſaye, that when a ſuter came to one of theym, he ſayed. What fellowe is it that geueth theſe folke counſayl to be ſo importunate, he would be punyſhed & cõmytted toward.

Mary ſyr, punyſhe me then, it is euen I that gaue them cõſayle, I wouldе gladlye be puniſhed in ſuche a cauſe. And if ye mend not, I wyll cauſe thẽ to crye oute vppon you ſtyll: euen as longe as I lyue. I wyll do it in dede, but I haue troubled you long. As I begã wyth thys ſentence. *Quecunque ſcripta ſunt, etc.* So wyl I end now wyth

wyth thys texte. *Beati qui audiunt verbum dei et custodiunt illud.* Blessed are they that heare the worde of God and kepe it.

There was an other sute and I had almoste forgotten it. There is a poore woman that lyeth in the Flete, and can not come by anye meanes that she can make, to hyr answere, and wolde fayne be baylled, offerynge to put in sureties worth a thousande pounde and yet she cā not be harde. We thinke this is a reasonable cause, it is great pitie ẏ such thynges shold so be. I beseche God, that he wil graunte that all that is amysse may be amēded ẏ we mai hear his worde, & kepe it, ẏ we maye come to ẏ eternall blisse, to the which blysse I beseche God to bryng both you & me. Amen.

¶ The thyrde

Sermon of Mayster Hughe Latimer, whyche he preached before the Kynge wythin hys graces Palayce at Weſtmiſter the .xxii. daye of Marche.



Quecunque ſcripta ſunt ad noſtram doctrinam ſcripta ſunt. Allthinges ỳ are wrytten, are wrytte̅ to be oure doctrine. Al thinges that be wrytten in Gods holye Boke the Byble, were wrytten to be oure doctrine longe before our tyme, to ſerue from tyme to time, and ſo forth to the worldes ende.

Ye ſhall haue in Remembraunce, mooſte benynge and gracyouſe Audience, that a

prea-

preacher hathe .ii. offices, and the one to be vsed orderly after an other.

The fyrste is *Exhortari per sanam doctrinam.* To teach true doctrine Ye shall haue also occation oftentymes to vse an other, and that is. *Contradicentes conuincere.* To reprehende to conuynce, to cōfute gaynesayers & spurners against the truth.

Whye? you wyll saye, wyll anye bodye gayne saye true doctryne, and sound doctrine? Well, let a preacher be sure, ỹ hys doctrine be true, & it is not to be thought, that any bodye wil gainesaye it. S. Paule had not forsene that there shold be gaynesayers, he hadde not neade to haue appoynted the confutation of gaynesayinge.

Was

Was there euer yet preachers, but ther were gaynsaiars: that spurned: that winsk: ẏ whympered agaynste hym: that blasphemed, that gaynesayed it:

When Moyses came to Egipt wyth soumde doctrine, he had Pharao to gaynesay hym. Jeremy was the minister of the true word of God, he had gainsayers the prestes, & the false Prophets borne vp by Achab.

Ely had all Bals prestes supported by Jesabel to speake agaynste hym.

John Baptiste and our Sauioure Jesus Christe, had the Phariseis, the Scribes, & the prestes gaynsayers to theym. The Apostles, ẏ Apostles had gayne sayers also, for it was

sayd

sayd to saynt Paule at Rome.
Notum est nobis quod ubique secte huic contradicitur We knowe that euery man doth gaynesaye thys lernyng. After the Apostles time the trueth was gaynesayed w tyrãtes, as Nero, Varentius, Domicianus, and suche lyke, and also by the doctrine of wicked heritikes.

In the popish masse time, ther was no gaynsayinge, all thynges semed to be in peace, in a concorde, in a quiet agrement. So longe as we had in adoration, in admiratiõ, the poppyshe masse, we were then without gaynsaying. What was that?

The same ỹ Christe speaketh of. *Cum fortis armatus custodierit atriũ et c.* When Sathã the deuyl hath the guydynge of the house, he kepeth

kepeth all in peace ȳ is in his
possessyon: whan Sathan rul-
eth, and bereth dominion in
open Religyon, as he dyd with
vs whē we preched pardō mat
ters, purgatory matters & pyl-
gremage matters, al was quy-
et. He is ware inough, he is wi-
ly, and circūspect for stirryng vp
any sedicion. When he kepeth
his territory al is in peace.

Yf there were any manne
that preached in Englād in ti-
mes past, in the popes tymes,
(as peraduenture ther was .ij
or .iij.) straight way she was ta
kē & nayed in ȳ head wyth the
title of an heretique. Whē he
hath the religyon in possessyon
he sturreth vppe no sedytyon,
I warrent yow.

Howe many discētions haue

we

we heard of in Turkye? But a fewe I warrant you, He busyeth hym selfe there wyth no dilcention. For he hathe there dominō in the open Religion, & neadeth not to trouble hym selfe any further.
The Jewes lyke ronnagates where so euer they dwell (for they be dispersit & be tributaries in all contryes where they enhabyte) lobe ye Heare ye anye heresies amonge them?
But when *fortis super uenerit* when one stronger then the Deuyl, cometh in place, whych is oure Sauioure Jesus Christe, and reueleth hys worde, then the Deuyll roareth, thē he bestyreth hym, then he rayseth diuersitie of opinōs to slaunder Gods word. And if euer cōcord

should

shoulde haue bene in Religion, when shoulde it haue bene but when Christe was here? Ye fynde faulte wyth preachers, and saye, they cause sedition. We are noted to be rasshy, and vndiscrete in our preachynge. Yet as discrete as Christe was ther was diuersitie, yea, what he was him selfe. For whē he asked what men called hym. His Apostles answered him. Some saye, you are Johan Baptiste, some saye you are Helias, and some saye, you are one of the prophets, and these were they yspake beste of hym. For some sayed, he was a Samaritane, that he had a Deuyll wythin him, a gloser, a drincker, a pot-companion.

There was neuer Prophet to be

to be compared to hym, and yet was ther neuer more deuotion then when he was preached hym selfe.
If it were cõtraried thẽ, wil ye thynke it shal not be cõtraryed nowe, when charitie is so colde and iniquitye so stronge. Thus these backebiters, and sclaunderers must be conuinced.

Sainte Paule sayed. There shall be intractabiles, that wil whympe and whine, ther shall be also *Vaniloqui*, vayne speakers. For the whyche Saynte Paule appoynteth the preacher to stoppe theyr mouthes as it is a preachers office to be a mouthe stopper.

Thys daye I muste somewhat do in the seconde office, I muste be a gaynesayer, and

I

I must stoppe theyr mouthes, conuynce, refell, and confute that, they speake sclaũderously of me.

There be some gaynesayers gaynesayers, for there be some sclaunderous people, vayne-speakers, and *intractabiles* which I must nedes speake agaynst.

But fyrste I wyll make a shorte rehearsall to put you in memorye of that, that I spake in my laste Sermon. And that done, I wyll confute one that slaũdereth me. For one ther is ỳ I must nedes answere vnto, for ỳe sclaundereth me for my preachynge before the kynges maiestye. There be some to blame, that when a preacher is wearye, yet they wyll haue hym speake all at once.

Ye

Ye must tary till ye here more. Ye must not be offended till ye here the rest. Heare al and then iudge al. What ye are verye hastie, very quicke w̄ youre preachers? But before I enter further into thys matter I shal desire you to praye. &c.

First of all as touchynge my first sermon, I wyll runne it ouer cursorie, rypping alytle the matter. I brought in an hystorye of the Bible, excytinge my audience to beware of bywalkynges, to walke ordinatelye, playnly, the kynges hygh way, and a gre to that, which stādeth wyth the order of a Realme. I shewed you how we were vnder the blissyng of God, for our kinge is Nobilis, I shewed you we haue a noble kynge. True

The Epilogue, or rehersal of the first sermon.

inheritoure to the crowne with out doubte. I shewed furthermore of hys godly educacion. He hath suche schole Maysters as can not be gotten in all the Realme a gaine. Wherefore we maye be suer ỹ God blessed thys Realme, although he cursed ỹ realme, whose ruler is a chyld, vnder whō the officers be climbynge, and glenynge, flurynge, scrachynge, and scrapyng, and voluptiously set on banketyng and for the maynetenaunce of their volupteousnes, go by walkes. And although he be yong he hath as good, and as sage a counsayle, as euer was in England, which we maye wel know by their godly procedinges, and settynge fourthe of the worde of God: Therefore lette vs not be

The Kynges Scolemaisteres are praysed.

The Counsayle of Englande haue theyr condynge and worthye prayse worthely

be worse; then the stiffe necked Iewes. In kinge Iosias tyme, (who beynge yonge dyd alter, chaunge and correcte wonderfully the religion) it was neuer hard in Ieurye that the people reppyned or sayed, The kynge is a child. This geare wyl not last long. It is but one or two mens doinges. It wyll tarye but for a tyme. The kynge knoweth it not. Wo worth that euer such men were borne. Take hede lest for our rebellion God take hys blessynge awaye from vs. I entred into the pla[illegible] of the kynges pastyme. I tolde you howe he muste passe hys tyme in readynge the boke of God (for that is the kynges passyme by gods appoyntemente) in the whyche boke he shal lerne to feare God,

The people dyd not reppyne agaynst kynge Iosyas in hys minorite.

What is a Deuice like pastyme.

God is carefull for a kinges house and the order of the same.

Oh howe carefull God is to set in an order all thynges that belong to a kyng, in his chamber, in hys stable, in hys treasure house.

The kinge is in euery mannes mouthe when it makes for theyr purpose.

These peuishe people in this Realme haue nothynge but the kynge, the kinge in theyr mouthes, when it maketh for theyr purpose. As ther was a doctor that preached, the kinges maiesty hath his holy water, he crepeth to the crosse, & thē thei haue nothynge but the kynge the king in their mouthes. These be my good people that muste haue their mouthes stopte, but if a man tel them of the kynges proceadynges, nowe they haue

Many shyftes and put offes,

theyr shyftes, and theyr putoffs sainge, we maye not go before a lawe, we maye breake no order.

These

These be the wicked preachers, ther mouthes muste be stopte, these be the gaynesayers. Another thing ther is ꝙ I told you of, Ne eleuetur cor regis. etc. The kynge must not be proude ouer hys brethren. He must order his people wyth brotherly loue and charitye. Here I brought in examples of proude kynges. It is a greate pride in kinges and maiestrates when they wyl not heare, nor be cõformable to the sound doctrine of god. It is another kinde of pride in kynges, when they thynke thẽ selues so high, so lofty, that they disdaine & thinke it not for their honour to heare poore mẽs causes thẽ selues. They haue claubackes ꝙ say vnto thẽ. What sir? what nede you to trouble your selfe?

a kynge must not be proude

j. kyndes of pryde in a kyng

kinges haue clawe backes and docter pyke mote & his fellowe a boute them.

Clawbackes counsell.

take you youre pleasure, hunte, Hauke, daunce, and dallye, let vs a lone: we wyll goueme and ozder the commune weale matters well ynoughe. Wo wozth them, they haue bene the roote of al myschife and destruc cion in thys Realme. A kynge ought not only foz to reade and study, but also to pzaye. Let hym bozowe example at Salo: mon, who pleased God hyghlye wyth hys peticion, desyzinge no wozldly thinges, but wisedom, whych God did not onely graūt hym, but because he asked wyse dome, he gaue hym manye mo thy nges. As ryches, honoure, and such like. Oh, how it plea: sed God that he asked wisdom: And after he had geuē him this wisdome he sent hym also occa: sion

A kynge must pzay as wel as rede

Salomon pzayed foz wpsedome

sion to vse the same by a couple of strumpets. Here I told an example of a meke kynge, who so continued, vntyll he came into the company of strange wome. He hard the not by meanes, or by anye other, but in hys owne person, and I thinke verely the natural mother had neuer had her own child if he had not herd the cause hym selfe. They were Meritrices. Whores although some excuseth ỹ matter, and say they were but typplers, such as kepe alehoules. But it is but folye to excuse the, seyng ỹ Iewes were such, & not vnlyke, but they had theyr stewes & the maynteynaūce of whordom as they had of other vyces. One thynge I must here desier you to reforme my lords. You haue put down s

Salomon herd the causes and complayntes of hys people in hys owne persone.

M. Latimers request to the lordes for the abolithemēt of whordome.

the Scues. But I praye you what is the matter a mended: what auayleth that: ye haue but changed the place, & not taken the whordom awaye. God should be honored euery where. For the scripture sayth Domini es terra et plenitudo eius. The earth & the land is the Lordes. What place shuld be thē win a Christiā realme left, for to dishonour God. I must nedes shewe you such newes as I here. For thoughe I se it not my selfe, notwithstandinge it cōmeth faster to me thē I would wishe. I do as S. Paule doth to the Corinthiās Auditur in vos stuprū. There is such a whordome amonge you as is not amonge the gentiles. So lykewise. Auditur, I here say, ỹ ther is such whordome in Eng-

England as neuer was sene the like. He charged al the Corinthians for one mans offēce sayinge. They were al gilty for one mans synne, if they would not correcte and redresse it, but winke at it. Lo, here may you se how that ons mans sinne poluted al Corinth. A litle leauen as S. Paulle sayeth, corrupteth a greate deale of dowe. Thys is, Cōmunicare alienis Pecaris, to be partaker of other mens sines I aduertise you in goddes name loke to it. I here say, ther is now moze whozedom in London, thē euer ther was on the bācke. These be the newes I haue to tell you. I feare they be true. Ye ought to here of it, and redresses it, I here of it, as paul sayeth, Aliqna ex parte credo. Ther is moze open whozedome moze

All the Corinthians charged for womans synne

More whoredom in London thē euer ther was on the banke,

more stuede whoredome then e-
uer was before. For Gods sake
let it be loked vpon. It is youre
office to se vnto it. Now to my
confutacion. Ther is a certaine
man that shortly after my fyrst
sermon, beynge asked if he had
bene at the sermon that day, an
swered, yea: I praye you said he
how lyked you hym? mary say-
ed he, euen as I lyked hym al-
wayes, a sedicious fellowe. Oh
lord he pinched me ther in dede,
nay he had rather a ful bytte at
me. Yet I comfort my self with
that, that Christ hym selfe was
noted to be a sturrer vp of the
people against the Emperoure,
and was contented to be called
sedicious. It becommeth me to
take it in good worthe, I am
not better then he was. In the
kynges

Of one that reported. M. Latimer to be a sedicious fellowe.

Christ was notyd for a sedicious sturrer of the people.

kings daies that dead is, a meanye of vs were called together before hym to saye our myndes in certaine matters. In the end one kneleth me downe, and accuseth me of seditiõ, that I had preached seditioulse doctryne. A heuye salutacion, and a harde poynt of such a mans doynge, as yf I shoulde name hym, ye woulde not thinke it. The king turned to me and sayed. What saye you to that syr? Thẽ I kneled downe, and turned me firste to myne accuser, and requyred hym.

How. M. Latimer was accused to cure the kynge of fantons memorye by the cyrthe and hys answere.

Syr, what fourme of preachinge woulde you appoynt me to preache before a Kynge? Would you haue me for to preache nothynge as concernynge a Kynge in the Kynges sermõ haue

Haue you any commyssion to a poynt me what I shal preache. Besydes this, I asked hym dyuers other questions, and he wold make no answere to none of them all. He had nothinge to saye. Then I turned me to the kynge, and submytted myselfe to hys Grace and sayed I neuer thought my selfe worthy, nor I neuer sued to be a preacher before youre grace, but I was called to it, & would be willynge if you mislike me, to geue place to mi betters. For I graūt ther be a great many more worthy of the roume thē I am. And if it be your graces pleasure so to allowe thē for preachers, I could be cōtent to bere their bokes after them. But if youre grace allowe me for a preacher

His answer to the kynge.

I

I woulde desyre your grace to
geue me leaue to dyscharge my
cõcience. Geue me leaue to frame
my doctryne accordyng to myne
audience. I had byne a verie dolt
to haue preached so, at the bor-
ders of your realme, as I preach
before your grace. And I thãke
almyghtye God, whych hath all
wayes byne my remedy, that my
sayinges were well accepted of
the kynge, for lyke a gracious
Lorde he turned it into a nother
communicacyon. It is euen as
the scripture saieth. Cor Regis in
manu domini. the Lorde dyrected
thẽ kynges hart. Certaine of my
frendes came to me wyth teares
in theyr eyes, and tolde me, they
loked I shou'd haue bene in the
tower the same nyghte. Thus
haue I euer more bene burde-
ned

In preaching we must haue respect to the place and to the persons.

ned wyth the worde of seditiō. I haue offended God greuously, transgressynge hys lawe, and but for hys remedy & hys mercy, I woulde not loke to be saued. As for sedicion, for ought that I knowe, me thynkes, I shoulde not nede Christ, if I myght so saye. But if I be cleare in anye thynge, I am cleare in thys. So farre as I knowe myne owne herte, there is no man further from sedicion then I, the whyche I haue declared in al my doynges, and yet it hath bene euer laied to me. Another tyme, when I gaue ouer mine office, I should haue receyued a certayne dutye that they cal a Pentecostal, it came to the summe of fyftye and fyue pound, & I sent my commissarye to

¶ La inner was euer voide of sedicio and yet styl charged and burdened therwith

to gather it, but he coulde not he suffered. For it was sayed a sedicion shoulde ryse vpon it. Thus they burdened me euer wyth sedicion. So thys gentilman commeth vp nowe wyth sedicion. And wote ye what I chaunced in my laste Sermon to speake a merye worde of the new shilling, to refreshe my auditory, howe I was lyke to put away my newe shillynge for an old grote, I was herein noted to speake seditiously. Yet I comforte my selfe in one thyng, ỹ I am not alone, and that I haue a fellowe. For it is, Consolatio miserorũ. It is the comforte of the wretched to haue company Whẽ I was in trouble, it was obiected an sayed vnto me, ỹ I was singular, that no manne thoughe

How M. Latimer hys pẽtecostall was determined and vppon what skyll

Of the newe shyllynge.

M. Latimer noted of a singularyte.

thought as I thought, that I loued a syngularyte in all that I dyd, and that I tooke away, contrary to the kynge, and the whole parliamente, and that I was trauayled wyth them, that had better wyttes then I, that I was contrari to them al. Ya rye syr thys was a soze thunder bolte. I thought it an yrksome thinge to be alone, and to haue no fellowe. I thoughte it was possyble it myghte not be true that they tolde me. In the. vii. of Jhon the Prestes sente oute certayne of the Jewes to bring Christ vnto them violentlye. Whē they came into the tēple, and harde hym preache, they were so moued wyth his preachynge, that they returned home agayne, and sayed to them that

sente

sente them. Nunquam sic locutus est homo ut hic homo. There was neuer man spake lyke this mã. Thẽ answered the Pharises Num et uos seducti estis? What ye brainlycke fooles, Ye hoddy peckes, Ye doddye poulles, ye huddes, do ye beleue hym? are you seduced also? Nunquis ex Principibus credidit in eum. Did ye se anye greate man, or anye great offycer take hys part? doo ye se any boddy follow hym, but beggerlye fyshers, and suche as haue nothynge to take to? Num quis ex Phariseis? Doo ye se anye holy man? any perfect man? any learned man take hys parte? Turba que ignorat legem execrabilis est. Thys laye people is accursed, it is they that know not the lawe, that takes hys parte, and

A paraphrastical exposition.

none elles.

The byshoppes called the people ignorant and they were the cause of it them selues.

Lo here the Pharises hadde nothynge to choke the people, wyth al, but ignorance. They tyd as our byshoppes of Englande, who vpbrayded the people al wayes wyth ignorance, where they were the cause of it them selues. There were saieth saint Iohn. Multi ex principibus, qui crediderũt in eũ. Many of the chyefe menne beleued in hym, and that was contrarye to the Pharisyes sayinge. Oh then by lyke they belyed hym, he was not alone.

M. Latimer hath gotten Elay the prophet to be his companion in sedicion.

So thoughte I, there be more of myne opinion then I, I thought I was not alone. I haue nowe gotten one felowe more, a companyon of sedition, and wot ye who is my felow? E saye

sai the Prophete, I speake but of a lytle preaty chyldynge. But he speaketh to Hierusalem after an other sorte, and was so bold to meddle with theyr coine Thou proude, thou couetouse, thou hautye cytye of Hierusalé. Argentum tuũ uersum est in scoriam. Thy syluer is turned into, what into testyons? Scoriam, into drosse. Ah seditiouse wretche, what hadde he to do wyth the mynte? Why shoulde not he haue lefte that matter to some mayster of policy to reproue?

Marke well thys terme.

Esay medled wyth the coyne of the mynt.

Thy Syluer is drosse, it is not fyne, it is counterfayte, thy siluer is turned, ỹ hadst est good syluer. What pertained that to Esay? Mary he espyed a pece of diuinity in that polici, he threatneth thé goddes vengeãce for

Two causes whye money in Edwardes tyme was more baser and worse.

it. He went to the rote of the matter, whych was couetousnes. He espyed two pointes in it, that eythere it came of couetousnesse, whych became hym to reproue, or els that it tended to the hurte of the poore people, for the naughtines of the syluer, was the occasion of dearth of all thynges in the Realme. He imputeth it to them as a greate cryme. He may be called a mayster of sedicion in deede. Was not thys a seditious harlot to tell them thys to theyr beardes & to theyr face.

Thys seditiouse mā goeth also for the, sayinge. Vinum tuum mixtum est aqua. Thy wyne is myngled wyth water. Here he medeleth with vinteners, be like ther were bruers in those dayes, as ther be nowe.

Thy medeleth wyth vinteners.

It

It had bene good for our mis sal prieſtes to haue dwelled in that cõtrye, for they might haue bene ſure to haue hadde theyr wyne wel myngled wyth water. I remembre howe ſcrupulouſe I was in my tyme of blyndneſſe and ignorauncye, when I ſhuld ſaye maſſe, I haue put in water twyſe or thryſe for faylynge, in ſo muche when I haue bene at my Memẽto, I haue had a grudge in my conſcyence, fearynge that I hadde not putte in Watter ynoughe.

Maiſter Latimer was ſumtyme ſcrupulous when he was a Maſſe ſayer, in delayinge of hys wyne wyth water.

And that which is here ſpoken of wine, he meaneth it of al ayres in the cytye, of al kindes of facul ties, for they haue al theyr medles and mynglynges. What he ſpeaketh of one thynge, he meaneth generally of al. I muſt tell

You

you more newes yet.

Cloth makers are become Potica ryes, yea and amonge the Gospellers.

I here saye, there is a certayne connyng come vp in myxyng of wares.

Howe saye you, were it not wonder to here that clothe makers should become poticaries

Yea and as I heare saye, in suche a place, where as they haue professed the Gospell, and the word of God most earnestly of a longe tyme. See how busie the Deuell is to sclaunder the word of god. Thus the poore gospel goeth to wracke. Yf his clothe be xviii. yerdes lõge, he wyl set hym on a racke, and streach hym out wyth ropes, and racke hym tyll the senewes shrinke a gayne, whyles he hath brought hym to xxvii. yardes. Whē they haue brought him to that perfection, they haue a prety feate

A pretti kind of multiplying.

to

to thycke him againe. He makes me a pouder for it, an playes the potticary, thei cal it floke pouder they do so in corporate it to the cloth, that it is wonderfull to consider, truely a goodly inuention.

ffloche pouder.

Oh that so goodly wittes shold be so yl applyed, they maye wel decepue the people but they can not decepue God. They were wont to make beddes of flockes and it was a good bed to, nowe they haue turned their flockes into a pouder to playe the false theaues with it. O wicked deuil what can he inuent to blaspheme Goddes worde. These inuentions come of couetousnes. Thei are playne theft. Woo worthe that these flockes should so slander the worde of God.

These mixtures and multyplyinges are theft.

As he saied to the Jewes, thy wyne is myngled wyth water, so myghte he haue sayed to vs of thys Lande. Thy clothe is myngeled wyth stockepouder. He goeth yet on. Thys seditiouse man repzoueth thys honorable cytye, and saied. Principes tui infideles. Thou land of Hierusalem, thy magystrates, thy Judges are vnfaythefull, they kepe no touche, they wyll talke of many gaye thinges, they wil pzetende this and that, but thei kepe no pzomise. Thei be wozse then vnfaythefull, he was not afrayed to call the offycers vnfaythfull. Et socii furum. Felowes of theues, foz theues and theues felowes, be all of one sozte. They were wonte to saye. Alle my felowe yf I be a thyefe. He cal

Esay was sumwhat homelyr when he calleth the magystrates vnfaythfull and fellowes of theues.

calleth pynces theues. Why, ar pynces theues? What a sedictoule harlot was thys? was he wozthi to liue in a commune wealth that would cal pynces on ỹ wyse, felowes of theues? Had they a standynge at shooters hyll, oz Stangat hole to take a pourse? Why? dyd they stande by the hyghe waye syde Dyd they robbe? oz breake open any mãs house oz doze? No no. That a is grosse kind of the uynge. They were pzinces, they had apzyncely kynde of theuynge. Omnes diligunt munera. They al loue bzybes. Bzybery is a pzyncely kynde of theuing. Thei wil be waged by the rich, eyther to geue sentẽce agaynste the pooze, oz to put of the pooze mannes causes. This is the noble

Ther ar two kynde of theuynges, a grosse kynde of theuynge and a princely kynde of theuynge.

Bzybery is a kynde of theauynge.

ble theefe of pzinces, and of magistraees. Thei are bzibetakers. Nowe a dayes they call them gentle rewardes, let them leaue their colourynge, and cal them by their Chzistian name. Bzybes. omnes diligũt munera. Al, al all the pzynces, all the Judges, all the Pzestes, all rulers aere bzybers. What? were all the magistrates in Jerusalem, all bzybe takers? none good? No doubte there were some good, This wozd omnes, signifeth the mooste parte, and so there be some good I doubte not of it in Englande. But yet we be farre wozse then those stykenecked Jewes. foz we reade of none of thẽ ỹ winsed, oz kicked agaynst Esaies pzeachinge, oz sayd ỹ he was a seditiouse fellowe. It be-

houeth

Bzybes haue gotten a new name and vnder a colourc are cal lyd gentyl re wardes, but that is not theyr chzystẽ name.

We are wozse then the stykenecked Jewes.

houeth the magistrates to be in credite. & therfore it might seme ỹ Esay was to blame to speake opẽli against the Magistrates. It is verye sure that they that be good wyl beare, and not spourne at the preachers, they that be fautye they muste amende, and neyther spourne, nor wynce, nor whyne. He that fyndeth hym selfe touched or galled, he declareth hym selfe not to be vpryghte.

The good wyl not spurne nor kycke at the preacher.

So it farpth by a galled horse.

Woo worth these giftes, they subuert iustyce euerye where. Sequuntur retributiones. They folow brybes. Some what was geuen to them before, and they muste nedes geue somewhat againe, for gifte gafe was a good felow, this gyfte gafte led them clene frõ iustice. Thei folow gif

Gyfte Gafte was a good fellowe.

tes.

A good fellow on a tyme bad an other of hys frendes to a breakefaste, and sayed: yf you wyl come you shalbe welcome, but I tel you afore hande, you shal haue but slender fare, one dish and that is al, what is that sayed he? A puddynge, and nothynge els. Mary sayed he, you cannot please me better, of all meates that is for myne owne toth, you may draw me round about the town with a pudding. These bribynge magystrates, and iudges folow giftes faster, then the fellow woulde folowe the puddynge.

A good fellow was bidde to a breakfast to a puddynge.

They follow bribes as fast as the fellow dyd the puddynge

I am contente to beare the title of sedicio wyth Esai. Thankes be to God, I am not alone I am in no singularytye. This same man that sayed sedycyon thus

thus to my charge, was asked an other tyme, whether he were at the sermon at Paules crosse, he aūswered that he was ther, and beynge asked what newes ther. Mary quod he, wonderful newes, we were ther cleane absolued, my Mule and al had ful absolucion, ye may se by thys, that he was suche a one that rode on a mule and that he was a gentylman.

Of the stout shorneful gentil man which saied that he & hys Mule had ful absolucion at Paules crosse.

In dede hys Mule was wyser then he, for I dare saye, the Mule neuer sclaundered the Preacher. Oh what an vnhappy chaunce had thys Mule to carye suche an Asse vppon hys backe. I was there at the sermon my selfe, in the ende of hys sermon he gaue a generall absolucion, and as farre as I re-

mem

member these, or suche other lyke were hys wordes, but at the leaste I am sure, thys was hys meanynge. As manye as do knowledge your selues to be synners, and confesse the same and standes not in defence of it, and hartelys abhorreth it, and wil beleue in the death of christ, and be conformable therunto, Ego absoluo uos, quod he. Now sayeth thys gentylmã, his mule was absolued. The preacher absolued but suche as were sorye, and dyd repente. Euē lyke then she dyd repent her stumblynge, hys Mule was wyser then he a greate deale. I speake not of worldely wysedome, for therin he is to wyse, yea, he is so wyse, that wyse men maruayle, howe he came truly by the tenth part of

The preachers wordes in hys absolucion.

Mule.

of that he hath. But in wisdome which consisteth In rebus dei, In rebus salutis, in godlye matters, and apparteynyng to oure saluacio, in this wysdome he is as blynd as a beatel. They be. Tanquam equus et Mulus, in quibus non est intellectus. Like Horses & Mules, that haue no vnderstandynge. If it were true that the Mule repented hyr of her stumbling I thynke she was better absolued then he. I praye God stop his mouth, or els to open it to speke better, and more to hys glory: In other man quickned wyth a word I spoke (as he sayed oppробriously agaynste the nobility that theyr chyldre dyd not set fourth Gods worde, but were vnpreachynge prelates) was offended wyth me.

The mystreat of M. Latimer is worldlye wyse but in godly matters as blind as a beatael.

A charitable wyshe of M. Latimer

How tender and depnety eared men of these dayes be, that had rather commytt xx. faultes then here tel of one.

I

Poore mens sonnes for the most part haue euer traueled abõute the setynge forth of Goddes worde.

I did not meane so, but that some noble mens chyldren had set forth Goddes worde, how be it the poore mens sonnes haue done it alwayes for the moste parte. Johannes Alasco was here a greate learned man, and as they saye, a noble man in his contrye, and is gone hys way a gayne, if it be for lacke of intertaynement, the more pytye. I woulde wysshe suche men as he to be in the realme, for the realme shoulde prospere in receyuynge of them. Qui uos recipit, me recipit. Who receyueth you receiueth me (sayed christ) and it shuld be for the kynges honour to receyue thẽ and kepe them. I heard saye Mayster Melancton, that greate clarke, shoulde come hyther. I woulde wysshe

Johannes Alasco.

It is honorable for the kynge to be munificial and lyberal towarde the learned.

hym

hym, and suche as he is, to haue CC. poũd a yere. The kig shold neuer wante it in hys cofters at the peres ende. There is yet a, mong vs. ii. great learned men Petrus Martyr, and Bernar, dine, whych haue a. C. marckes a pece. I woulde the kynge wold, bestowe a thousãd pound on that sort. Nowe I wil to my place againe. In the later ende of my sermõ I exhorted iudges to heare the small as wel as the great. Iuste quod iustũ est iudicate You must not onelye do iustice, but do it iustlye, you must obserue all the circumstances. You must geue iustice, and minister iust iudgemente in time.

Petrus martyr and Bernerdine Mchine.

For the delaynge of matters of the poore folke, is as synfull before the face of god as wrong

The parable of the wicked Judge.

iudgemente. I reherſed here a parable of a wycked Iudge, whiche for importunities ſake, herde the poore womans cauſe, &.cetera. Here is a comfortable place, for al you that crye oute and are oppreſſed, for you haue not a wycked iudge, but a mercifull iudge to call vnto. I am not ſo ful of foiyſhe pyrye, but I can conſider well ynoughe, that ſome of you complayne wout a cauſe. They wepe, they wayle, they mourne I am ſure ſome not wyth out a cauſe. I dyd not here reproue all iudges, and finde faute wyth all. I thynke we haue ſome as pain full magiſtrates, as euer was in Englande, but I wyll not ſweare they be all ſo, and they that be not of the beſt, muſte be con-

Some as paynefull magiſtrates in Englande as euer was.

contente to be taught, & not disdayne to be repzehended.

A good lesson for suche as are magistrates, but none of the best.

Dauid sayeth. Erudimini qui iudicatis terrã. I refer it to youre conscience.

vos qui iudicatis terram. Ye that be iudges on the earth, whether ye haue heard pooze mẽns causes wyth expedicion oz no, Yf ye haue not, thẽ erudimini, be cõtent to be touched, to be tolde.

You wydowes, you ozphanes, you pooze people, here is a comfoztable place foz you.

Thoughe these Iudges of the wozld wyll not heare you, there is one wyl be content with youre importunitye, he wyll remedye you, if you come after a ryghte sozte vnto hi m.

Ye say. The Iudge doth blame you foz youre importunitye, it

is yrkesome vnto hym. He entered into this parable to teache you to be importune in your petityon. Non defatigari. not to be wery. Here he teacheth you, how to come to god in aduersitie, and by what meanes, whyche is by prayer. I do not speake of the meryte of Christ, For he sayeth. Ego sum via. I am the way, qui credit in me, habet vitam eternam Who so beleueth in me hath euerlastynge lyfe. But when we are come to Christ, what is our way to remedy aduersitie: in anguyshe, in tribulacions: in our necessites: in our iniuries: The waye is prayer.

How and by what meanes we shuld resorte to God in aduersitye

We are taught by the commaundement of God. Inuoca me in die tribulationis et ego eripiam te. Thou wyddowe, thou orphane,

ozphane, thou fatherles chylde, I speake to the that hast no frē-des to healpe the, call vpon me in the daye of thy trybulacion, cal vpon me, Ego eripiam te.

The swete promysse of Christe:

I wyll plucke the a waye, I wyl delyuer the, I wyl take the awaye, I wyll releue the, thou shalte haue thy hartes desyze. Here is the pzomyse, here is the comfozt. Glorificabis me. Thāke me, accepte me foz the authoz of it, and thanke not thys crea-ture oz that foz it. Here is the Judge of al Judges, come vn-to hym, and he wyll heare you. Foz he saieth. quicquid petieritis patrem in nomine meo. et c. What so euer ye aske my father in my name, shall be geuen you thozough my merytes. You my table people that are wzonged

in the world, aske of my father in your distresses, but put me a fore, looke you come not with bragges of your owne meryt es but come in my name, and by my meryte.

The order of our prayer and askynge.

He hath not the propertye of thys stout Iudge, he wyl beare your importunatenes, he wyll not be angrye at youre cryinge and calling. The prophet saith: Sperauerunt in te Patres nostri, et exaudiuisti illos. Thou god thou god, our fathers dyd crye vpon the, and thou heardest the. Arte thou not oure God as well as theyres. Ther is nothinge more pleasaunte to God, then for to putte hym in remembraunce of hys goodnes shewed vnto our forefathers. It is a pleasaunte

What God woulde here of vs & wher in he delyte.

thing

thynge to tell God of the benefytes that he hath done before oure tyme.

Go to Moyses, who hadde the guydynge of Goddes people, se howe he vsed prayer, as an instrumente to be delyuered out of aduersitye, when he hadde greate roughe mountaynes on euerye syde of hym, and before hym the redde sea, Pharaos hoste behynde hym, perill of death round about him. What did he dispayred he no, Whyther went he? He repayred to god with this prayer, & sayed nothing. Yet with a great ardēcy of spyrit he perced gods eares Now helpe or neuer good lord, now helpe, but in thi hand quod he. Though he neuer moued his lyppes, yet the scripture sayeth

Moises vsed prayer as an instrument in aduersite

he cryed out and the lord heard hym, and sayd .quid clamas ad me? Why cryest thou oute so loude? the people heard him say nothynge, and yet God sayed. Why criest thou out. Straight wayes he stroke the water with hys rodde, and it deuided, and stode vp lyke two walles on eyther syde, betwene the whyche goddes people passed, & the persecutours were drowned. Josue was in angwyshe, and lyke distresse at Jericho, that true captayne, that fayethfull Judge no folower of rettibutions, no brybe taker, he was no money manne, who made hys peticion to almyghty God to shewe him the cause of hys wrath toward hym, when hys army was plaged after the takynge of Jerycho

Exodi. xiiii

Josue was in angwyshe and distresse and prayed.

cho. So he obtayned hys prayer, and learned, that for one mannes faulte al the reste were punyshed. For Achans couetuousnes many a thousande were in agony, and feare of deathe, who hyd his money, as he thought from God. But God sawe it well ynough, and brought it to lyght.

For Achans couetuousnes, many a thousande punyshed. Iosue. vii.

Thys Achan was a bywalker. Wel, it came to passe, when Iosua knewe it, strayghtwayes he purged the army, and tooke awaye. Malum de israel, that is wyckednes frō the people. For Iosua called him before the people, and sayed, Da gloriam deo. Gyue prayse to God, tell trothe man, and forth wyth he tolde it. And then he and all hys house suffered deathe.

Iosue put Achan to death. Iosue. vii.

A

A goodly ensample for al magistrates to followe. Here was the execution of a true Judge
Paralo.xx. he was no gyfte taker, he was no wynker, he was no bywalker. Also whē the Assirias with and innumerable power of mē in Josaphates time ouerflowed the lande of Israel. Josaphate that good king goeth me straight to god, and made his praier Non est in nostra fortitudine said he, huic populo resistere, it is not in our strēgth, O Lord, to resist this people, and after his praier Goddeliuered hym, and at the same tyme .x. M. were destroyed. So ye miserable people, you must go to God in anguysches, and make your prayer to hym.

Arme your selues wyth prayer in your aduersities. Many ye

begyn

begyn to praye, and sodaynelye caste awaye prayer, the Deuyll putteth suche phantasyes in theyr heades, as thoughe God coulde not entend them, or had somewhat els to do.

Many begin to praye, but fewe persever and cõtynue in prayer.

But you must be importune and not werye, nor caste awaye prayer. Naye you muste caste awaye synne. God wyll heare your prayer, albeit, you be synners, I send you a iudge ẏ wyll be glad to heare you. You that are oppressed, I speake to you. Christ in this parable doth paynte the good wyl of god towarde you, o miserable people, he that is not receiued, let him not dyspayre nor thinke ẏ god hath forsakẽ him. For god tarieth tyl he seith a time, & better cã do al thinges for vs, thẽ we our selues cã wish. Ther

Caste awaye synne & then praye.

A notable lesson in whiche he prayeth.

There was a wycked Judge &c. What meaneth it that God bozoweth thys parable rather of a wycked Judge, then of a good? Bylyke good iudges were rare at that tyme, and trowe ye the deuyll hath bene a slepe euer sence? no, no. He is as busy as euer he was. The commune maner of a wycked Judge is, neyther to feare god noz man. He considereth what a mã he is, & therefoze he careth not foz mã bycause of hys pzide.

The cõmon maner of a wycked Judge.

He loketh hye ouer the pooze, he wyll be hadde in admiration, in adozatiõ. He semeth to be in a pzotection. Well, shall he scape? Ho, ho, est deus in celo. There is a God in heauen, he accepteth no persones, he wyll punishe theim

There

Ther was a poze woman came to thys iudge, and sayd. vindeca me de aduersario. Se that myne aduersari do me no wzonge. He would not heare her but dzoue her of. She had no money to wage eyther hym eyther them that were a boute hym. Dyd thys woman wel to be auenged of her aduersarye? maye Chri-styan people seke vengeaunce? The Lozd saith. mihi vindictam et ego retribuã When ye reueng ye take myne office vpon you. Thys is to be vnderstande of pziuate vengeaunce. It is law-ful foz goddes flocke to vse meanes to put awaye wzonges, to resozte to iudges, to requyze to haue sentence geuẽ of ryght: Saynte Paule sente to Lilias the tribune to haue thys ozdi-narye

Whether Christian people maye seke to be auenged.

Actes. xxii.

nary, remedy, and Chriſte alſo ſayd. Si male locutus ſum etc. If I haue ſpoken euyl rebuke me: chriſt here ānswered for him ſelf.

Mayth. xxvi. Note here my Lordes and maiſters what caſe poore wydowes and orphanes be in.

I wyll tell you my Lordes Iudges, yf ye conſider thys matter well, ye ſhoulde be more a ſtayed of the poore wyddowe, then of a noble manne wyth all the frendes and power that he can make. But nowe a dayes the Iudges be a fraied to heare a poore man agaynſte the ryche, in ſo muche, they wyll eyther pronounce agaynſte hym, or ſo driue of the poore mannes ſute, that he ſhall not be able to go thorowe wyth it. The greateſt man in a realme cā not ſo hurte

The maner of our Iudges nowe a dayes in hea ryng of the matter agaynſt the ryche.

a Iudge

a Judge as the poore wyddow, ſuche a ſhrewede turne ſhe can do him. And with what armure I praye yon.

She can bringe the Judges ſkynne ouer hys eares, and neuer lay handes vpon hym. And how is that? Lachrime miſerorū deſcendunt ad maxillas the teares of the poore fall downe vppon theyr checkes, Et aſcendunt ad celum, and go vp to heauen, & cry for vēgeaūce before god, the iudge of wyddowes, the father of widowes & orphanes. Yore people be oppreſſed euen by lawes. Ve iis qui condunt leges iniquas. wo worth to thē that make euil lawes. If wo be to thē ỹ make laws againſt ỹ poore, what ſhal be to thē ỹ hynder & mare good laws? quid facietis in die vltionis.

How god tēdreth and regardes the cauſe of the widdow and the poore

What

What wyl ye do in the daye of vengeaunce, when God wyl visyt you? He sayeth, he wyl heare the teares of pooze women whē he goeth on visitaciō. Foz theyz sakes he wyl hurte the Judge, be he neuer so highe. Deus transfert regna. He wyll foz wyddowes sakes chaunge Realmes, bzynge theym into subiection. plucke ỹ Judges skinnes ouer theyz heades.

Cambises.

Cambises was a greate Emperoure, suche an other as oure mayster is, he had many Lozde deputies, Lozd pzesidentes, and Leutenauntes vnder hym. It is a greate whyle a go sythe I reade the hystozy. It chaunced he hadde vnder hym in one of hys dominions a bzyber, a gyft taker, a gratifier of rytchemen,

he

he folowed gyftes, as fast as he that folowed the puddynge, a hande maker in hys office, to make his sonne a great man, as the olde sayinge is, Like appye is the chylde, whose father goeth to the Deuyll.

And old soth sap, but thou-ghe the sap-inge be none of the newest I feare me yet it is it one of the trwest.

The cric of the pooze widdow came to the Emperours eare, and caused him to flay the Judge quycke, and laied his skinne in hys chayze of Judgemente, that all Judges, that shoulde gyue Judgement afterwarde, shoulde sytte in the same skinne Surely it was a goodly sygne, a goodly monument, the sygne of the Judges sayinne, I prayc God we maye once se the sygne of the skynne in Englande. Ye wyll saye peraduenture that thys is cruellye and vncharita-

The bybing Judge was flaped quicke and hys skyn laped in hys chayze.

Amen. onely we pray god we may haue suche incorrup-ble Judges is wyl not despze it.

thys is cruellye & vncharitably spoken, no, no, I do it charitably for a loue I bere to my contrye. God sayeth. Ego uisitabo.

God hath .ii. vysiations

I wyll visite. God hath two visitations. The fyrste is, when he reueleth his word by preachers & where the fyrste is accepted, the seconde commeth not. The seconde visitation is vengeance. He wente a visitatyon, when he broughte the iudges skynne ouer hys eares. If hys worde be dispised he commeth wyth hys seconde visitation w vengeaunce.

Noe preached Godes worde an. C. peares and was ca'led a foole for hys labour

Noe preached goddes worde an. C. yeares, and was laughte to schorne, & called an olde doctynge fole. Bycause they would not accepte thys fyrste visitation, God visited the seconde tyme

he

he poured downe showeres of rayne tyll all the worlde was drowned.

Loth was a visitour of Sō dome, & Gomorre, but because they regarded not hys preachynge, God visited theym the seconde tyme, and brente theym all vp wyth brymstone sauynge Loth. Moyses came fyrst a visitation into Egypte w̄ goddes word, and because they woulde not here hym, God visited them agayne, and drowned theym in the redde sea, God lykewyse with his first visitatiō visited ỹ Israelits by his prophetes, but because they woulde not heare his Prophetes, he visited them the seconde tyme, and dispersed them in Assiria and Babylon. Iohn Baptiste lykewyse and

Genesis. xix.

Exodi. vi.

oure Sauioure Christe visited theym after warde declarynge to them Goddes wyll, and bycause they despised these visitours, he destroyed Hierusalem by Titus and Vespasianus.

Germany made a myngle mangle of theyr relygion.

Germany was visited .xx. yeares wyth goddes worde, but they dyd not earnestlye embrace it, and in lyfe folowe it, but made a myngle mangle and a hotchpotch of it.

I can not tell what, partely poperye, partelye true religion mingeled together. They say in my contrye, when they cal theyr hogges to the swyne troughe. Come to thy myngle mangle, come pyr, come pyr, euen so they made mingle mangle of it. They coulde clatter and prate of the Gospell, but when all cõ-

meth

meth to al, they toyned poperye so wyth it, that they marde all together, they scratched and scraped all the lyuynges of the churche, and vnder a coulour of relygion turned it to theyr owne proper gayne and lucre. God, seynge that they woulde not come vnto hys worde, now he visiteth them in the seconde tyme of hys visitacion with his wrathe. For the takynge awaye of Goddes word, is a manyfest token of hys wrath. We haue now a fyrst visitacyon in Englande, let vs beware of the seconde. We haue the mynystracyon of hys worde, we are yet well, but the house is not cleane swepte yet.

Couetousnes cloked vnder a coulour of religyon amongest the Germaynes prouoked Goddes wrath toward them

God hath sente vs A noble kynge in thys hys vysytacion,

Godly aduer tisementes.

let vs not prouoke hym against vs, let vs be ware, lette vs not displease hym, let vs not be vnthankefull, and vnkynde, lette vs be ware of bywalkynge and contemnynge of Gods worde. let vs praye diligently for our kynge, let vs receyue wyth all obedience and prater, the worde of God. A worde or twoo more and I commyte you to God. I wyll monyshe you of a thyng. I heare saye ye walke inordinately, ye talke vnsemelye other wayes then it becommeth Christian subiectes.

Ye take vpon you to Iudge the Iudgementes of Iudges. I wyll not make the kynge a Pope, for the Pope wyl haue al thynges that he doth, taken for an Article of oure fayth.

I

I wyl not saye but that the kynge, and hys councell maye erre, the Parliamente housles both the hyghe and lowe maye erre. I praye dayely that they maye not erre,

It becommeth vs what soeuer they decree to stande vnto it, and receyue it obedyentlye, as farre forthe as it is not manyfeste wycked, and dyrectlye agaynste the woorde of God, it pertayneth vnto vs to thynke the beste, thoughe we can not render a cause for the doynge of euery thynge.

Let vs learne here our allegyance and duty toward the kynge the lawes and ordinaunces of the Realme.

For Charitas omnia credit, omnia sperat. Charitye dothe beleue and trust al thinges. We ought to expounde to the beste al thynges, althoughe wee canne not yelde a reason.

Therefore I exhorte you good people pronoũce in good parte al the facte & dedes of the magistrates and iudges. Charyte iudgeth the best of al men, and specyallye of magystrates. S. Paule sayeth. Nolite iudicare ante tempus donec dominus aduenerit. Iudge not before the tyme of the lordes cõmynge. Prauum cor hominis. Mans hart is vnserchable, it is a ragged pece of of worke, no man knoweth hys owne hart, and therfore Dauid praieth & saieth Ab occultis meis munda me. Delyuer me from my vnknowen faultes. I am a further offẽder then I can se. A man shalbe blynded in loue of him self, & not se so much in himselfe as in other men, let vs not therfore iudge iudges. We are

Psalm. 1.

comp

cõptable to god, and so be they. Let thẽ alone, they haue theyr coũtes to make. Yf we haue charytie in vs we shal do this. For Charitas operatur. Charitye worketh. What worketh it? marye Omnia credere, omnia sperare. to accept al thynges in good part. Nolite iudicare ante tempus. Judge not before the Lordes cõmynge. In this we learne to know Antichrist, whych doth eleuate hym selfe in the churche, and iudgeth at his pleasure before ỹ time. Hys canonizations and iudging of men before the lordes iudgment, be a manyfest tokẽ of Antichrist. How can he know? Sayncte? He knoweth not hys owne hart, & he can not knowe then by myracles. For some myracle workers shall go

How Antichriste is knowen.

to the deuyl. I wil tel you what I remẽbred yester nyghte in my bed. A metuaylous tale to perceyue, how inscrutable a mans herte is. I was once at Oxford, (for I hadde accasyon to come that waye, when I was in my office,) they tolde me it was a gayner way, and a fayrer waye, and by that occasion I lay ther anyght. Beyng ther, I hard of an execution that was done vpon one that suffered for treason. It was as (ye know) a dangerous worlde, for it myghte soone cost a man hys lyfe for a wordes speakynge.

what he saw and harde once at Oxforde.

I can not tel what the matter was, but the iudge set it so out that the man was condemned. The .xii. men came in, and sayed gylty, and vpon that, he

was

was iudged to be hanged, drawē, & quartred. When the rope was about hys necke, no man coulde perswade hym that he was in anye faute, and stoode there a great whyle in the protestatiō of his innocency. They hanged hym and cut him down somwhat to soone afore he was cleane deade, then they drewe hym to the fyre, and he reuiued, and then he commyng to his remembraūce confessed his faute, and sayed he was gylty. O a wonderful example, it may well be sayed. prauum cor hominis et inscrutabile. A crabbed pece of worke & vnsercheable. I wyll leue here, for I thike you know what I meane wel ynough.

I shal not neede to applye thys example any further. As I begā euer with thys saying

que

quecunque scripta sunt, like a trou-
ant and so I haue a commune
place to the ende, yf my memory
fayle me, Beati qui audiunt verbū
dei, et custodiūt illud. Blessed be
they that here the word of god,
and kepe it. It must be kept eyn
memory, in lyuynge, and in our
conuersacion. And yf we so do,
we shal come to the blessednes,
whych God prepared for
vs thorow his son-
ne Iesu Christ,
to ỹ which he
bring vs
all.
Amen.

¶ The fourth Sermon of Mayster Hughe Latimer, whyche he preached before the kynges Maiestye within hys Graces Palaice at Westminster the xxix. daye of Marche.



QVecumque scripta sunt, ad nostram doctrinam scripta sunt. All thinges ỹ are wrytten, are written, to be our doctrine. The Parable that I toke to begin with (most honorable audience) is wrytten in the. xviii. chapter of S. Luke. and ther is a certayne remnant of it behind yet. The Parable is this There was a certayne Iudge in a cytye, that feared neyther God nor man.

And in the same cytye there was a wyddowe that requyred Justyce at hys handes, but he wouldo not heare hyr, but putte hyr of and delayed the matter.

In processe the Judge seynge hyr importunitye, sayed, thoughe I feare neyther God nor manne, yet for the importunitye of the womanne, I wyll heare hyr leaste she reyle vpon me, and moleste me wyth exclamations, and oute crycs I wyll heare hyr matter, I wyll make an ende of it.

Oure' Sauyoure Christe added more vnto thys and sayed. Audite quid iudex dicat. et. cetera. Heare you sayed Christ, what the wycked Judge sayed.

And

And shall not God reuenge hys electe, that crye vpon hym daye and nyghte: Al thoughe he tarye and dyfferre theym, I say vnto you, he wyll reuenge them and that shortelye. But when the sonne of manne shall come, shall he fynd fayth in the earth.

That I maye haue grace so to open the remnaunte of thys parable that it maye be to the glorye of God, and edifiynge of youre soules, I shall desier you to praye. In the whyche prayer. &c.

I shewed you the laste daye, (mooste honourable Audience) the cause why oure Sauioure Christe, rather vsed the example of a wycked Iudge then of a good.

And

Why Christ did rather the example of a wycked Judge, then of a good.

And the cause was for that in those dayes ther was greate plentye of wycked Judges, so that he myght borrowe an example amonge theym well ynoughe. For there was muche scarsitie of good Judges. I did excuse the wyddowe also for cõmynge to the Judge agaynste her aduersary, because she dyd it not of malyce, she dyd it not for appetite of vengeaunce.

A breefe rehersal of thynges touched and spoken of, in this thyrde sermon.

And I tolde you that it was good and lawefull, for honeste vertuose folke, for Gods people, to vse the lawes of the realme, as an ordinari helpe againste theyr aduersaryes, and ought to take them as Gods holy ordinaunces, for the remedies of theyr iniuryes and wronges, when they are distressed.

So

So that they do it charitablye louyngelye, not of malyce, not vengeably, not couetouslye.

I should haue tolde you here of a certayne secte of heritikes that speake agaynste thys order and doctryne, they wyll haue no magistrates nor Judges on the earthe.

He meaneth the Annabaptistes, for thys is one of theyr detestable and pernicioufe errores.

Here I haue to tell you, what I heard of late by the relation of a credible person, and a worshypful man, of a towne in thys realme of Englande, that hathe aboue .v. C. heritykes of thys erronious opinion in it as he sayed. Oh so busye the Deuyll is nowe to hynder the woorde commynge oute, and to sclaunder the Gospell. A sure argumente and an euydent demonstration, that the lyght of Gods

How busye the Deuyl is to hynder the worde and sclaunder the gospel.

The deuyl is busy stirring is an euident argument that thys doctryne is true.

worde is a brode, and that thys is a true doctryne that we are taught now, elle he woulde not roze and styrre a boute as he doeth whan he hathe the vpper hande. He wyl kepe hys possession quyetly as he dyd in the popyshe dayes, whan he bare a rule of supremacye in peareable possession. If he reygned now in open relygyon, in open doctryne as he dyd than, he woulde not styrre vppe erronyouse oppynyons, he woulde haue kepte vs wythout contencion, wythoute dyssencion. There is no suche dyuersytie of oppynions amonge the Turkes, noz amõg ỹ Iewes And why? For ther he raygneth peaceably in the hole relygion. Christ sayth. Cum fortis armatus custodierit atrium, et c. Whan the strong

stronge armid man kepeth hys house, those thinges ẏ he hath in poession, are in a quietnes, he doeth entoye them peaceably. Sed cum fortior eo superuenerit. But whan a stronger thā he commeth vpon hym, whan the light of goddes word is ones reueled, thā he is busi, thē he tores then he fylkes a brode, and styreth vp erronius opinions, to sclaūder godds word. And thys is an argumente that we haue the true doctryne. I beseche God continewe vs and kepe vs in it. The dyuell declareth the same, and therfore he rores thus and goeth a bout to stir vp these wanton headdes and busye braynes. And wyll you knowe where thys towne is? I wyll not tell you dyrectlye. I wyll

put you to muse a lyttle. I wyll vtter the matter by a circumloqution. Wher is it? Wher the byshop of the dioces is an vnpreachynge prelate. Who is that? If there be but one suche in al England, it is easi to gesse. And if ther were no mo but one, yet it were to many by one. And yf there be moe, they haue the more to aunswere for, that they suffer in this realme an vnpreachynge prelacye vnreformed. I remember wel what. S. Paule sayeth to a byshop. And thoughe he spake it to Timothe beynge a byshop, yet I may say it now to the magistrates, for al is one case, al is one matter. Non cõ
1. Timothe. b municabis peccatis alienis. Thou shalt not be partaker of other mennes faultes. Laye not thy handes

handes raschely vpon anye, be not to hasty in makynge of curates, in receyuynge menne to haue cure of Soules that are not worthye of the offyce, that eyther, canne not or wyl not, do theyr dutye. Do it not. Whye? quia communicabis Peccatis alienis. Thou shalt be partaker of other mennes sinnes. Nowe me thinke it nedes not to be partaker of other mens sines we shal find inough of our owne, And what is. Cõmunicare peccatis alienis. To be partaker of other mẽnes euils, if this be not, to make vnpreachynge prelates, & to suffer them to continue stil in their vnpreachynge prlacye.

If the kynge and hys councel should suffer euil Iudges of this realme to take bribes, to de

feate

Kynges and rulars muste wake and not wynke and leaue lokyng thorow theyr fyngers.

feate iustice & suffer the great, to ouer go the poore, & shoulde loke through his fingers, & wynke at it, should not the kinge be partaker of theyr naughtynes? And why? Is he not supreme head of the church? what? is ỹ supremacye a dygnytye and nothynge else? is it not a dygnitye wyth a charge? is it not comptable? I thynke it wylbe a chargeable dygnitye whan accompte shalbe asked of it. Oh what a vauntage hath the Deuyll? what entrye hath the wolfe whan the shepard tendeth not hys flocke, and leades theym not to good pasture? Saynt Paule doth say

A dygnitie wyth a charge.

1. Timothe. v

qui bene presunt presbiteri duplici honore digni sunt. What is thys Preesse? It is as much to say as to take charge & cure of soules

We

we say ille preest, he is sette ouer the flocke. He hath take charge vppon hym. And what is Bene Preesse? To discharge ỹ cure. To rule well, to fede the flocke wyth pure foode, and good example of lyfe. Well then, qui bene presunt duplici honore digni sunt. Thei ỹ discharge their cure wel are worthy duble honor. What is thys duble honour? The fyrst is to be reuerensed, to be had in estimacion and reputacion with the people, and to be regarded as good pastours. Another honoure is, to haue althynges necessarye for their state, mynistred vnto theym. Thys is the double honour that they ought to haue. Qui presunt Bene, that discharge the cure if they do it Bene.

To rule wel what it is.

What is duble honour

The merye monke of Cambrygē.

There was a merye moncke in Cambrygge in the Colledge that I was in, and it chaunced a greate companye of vs to be together, entendynge to make good cheare, and to be merye (as scholers wyll be mery when they are disposed). One of the company brought out thys sentēce. Nil melius quam letari et facere bene. There is nothyng better then to be mery & to do well. A vēgeaunce of that Bene (quod the Mōke) I would that, Bene had bene banished beyonde the sea, and that Bene were out, it were well. For I coulde be mery, and I coulde do, but I loue not to do well that, Bene mares altogether. I woulde bene were out quod the mery monke for it, importeth many thynges

to

to lyue well, to dyscharge the cure. In dede it were better for them yf it were out, And it were as good to be out as to be ordered as it is. It wyll be a heuy Bene to some of them, when they shall come to theyr accõpt. But parauenture you wyll saye What and they preache not at all? Yet presunt. Are they not worthye double honoure? is it not anhonorable ordre they be in? naye a horible misordet, it is a horror rather then an honoure, and horrible, rather then honourable, if the preacher be naughte, and do not hys dutye. And thus go these prelates aboute to wrestle for honoure that the Deuyll maye take hys pleasuer in sclaunderynge the realme, and that it maye be reported

Where the preacher doth not hys duty, there the order is not honorable, but horrible.

ported abrode that we breede, he risyes amonge oure selues. It is to be thoughte that some of them woulde haue it so, to bring in poperye agayne.

The entente of vnpreachyng prelates.

This I feare me is theyr entente, And it shalbe blowen abrode to oure holye father of Romes eares, and he shall sende forth hys thonderboltes vpon these brutes, and al thys dothe come to passe thorow theyr vnpreachynge prelacye.

Are they not worthy double honore? Nay, rather double dyshonore, not to be regarded, not to be esteemed amonge the people, and to haue no liuynge at their handes? For as good preachers be worthy double honour: so vnpreaching prelates be worthy double dishoneure: They

An argumēt & cōgruens

must

muste be at theyr doublets. But now these.ii. dishonoures, what be they? Our sauiour christ doth shew. Si sal infatuatus fuerit ad nihil ultra valet, nisi vt proiiciatur foras Math. v. If the salte be vnsauerye it is good for nothinge, but to be cast out and troden of men. By thys salte is vnderstande preachers, and such as haue cure of soules. What be they worthye then? wherfore serue they? For nothig elles but to be caste oute. Make them quõdammes, out with thẽ, cast them out of ther office, what shuld thei do with cure ỹ wil not loke to thẽ? An other dishonor is this. Vt cõculcẽtur ab hominibus. To be trodẽ vnder mẽs fete, not to be regarded, not to be esteemed They be at theyr doublets styl. S. Paule in hys epistle qualifyeth a bishop, & saith that he must

be

be Aptus ad docendum, adrefellen dum apte. To teache and to confute all maner of false doctryne. But what shall a man do wyth aptenes, if he do not vse it? It were as good for vs to be wyth out it. A byshop came to me the laste daye, and was angry wyth me for a certayne Sermon that I made in thys place. Hys chaplayne hadde complayned agaynste me because I had spoken agaynste vnpreachinge prelates.

A byshop angrye wyth M. Latimer and why: because he wolde haue the kynge make of vnpreachinge prelates x quondãmes, dominus regnauit.

Naye quod the byshoppe, he made so indifferente a Sermon the fyrst daye, that I thoughte he woulde marre all the seconde daye. He wyll haue euerye man a quondam as he is, As for my quondamshyp I thancke God that he gaue me ye grace to come

by

by it by so honest a meanes as I dyd. I thanke hym for myne owne quondamshyppe, and as for them I wyll not haue theym made quondams yf they dyscharge theyr offyce. I woulde haue theym do theyr dutye. I would haue no more quondams as God healpe me. I owe theym no other malyce then thys, and that is none at al.

Thys byshop answered hys chaplayne, wel (sayes he) well I dyd wysely to daie, for as I was goynge to hys Sermon, I remembred me that I had neither sayed masse, nor mattens. And homewarde I gate me as faste as I coulde, and I thanke god I haue sayed both, and let hys vnfruteful Sermon alone. Vnfruitefull sayeth one, an other saieth

The bishops answere to his chaplayn

Wyse answer of master byshop to hys chaplayne.

sayeth sedicious. Wel, vnfruit-
full is the beste, and whether it
be vnfruitfull or no, I can not
tell, it lyeth not in me to make
it fruitfull. And God worke not
in your hertes: my preachynge
can do you but lytle good. I
am Goddes instrumēt but for a
time. It is he that must giue the
encrease, and yet preachynge is
necessarye.

Preachers as Gods instrumentes.

For take a waye preachyng,
& take a way saluacio. I tould
you of Scala celi and I made it a
preachynge matter, not a mas-
syng matter. Christ is the prea-
cher of al preachers, the patrone
and the exemplar, hat all prea-
chers oughte to folowe. For it
was he by whome the father of
heauen sayde: Hic est Filius meus
dilectus, ipsū audite. Thys is my

my

welbeloued sonne, heare hym, Euen he whē he was here on the earth, as wysely, as learnedlye, as circumspectly as he preached, yet hys sede fell in thre partes so that the fourthe parte onelye was fruiteful, and yf he had no better lucke that was preacher of all preachers, what shall we looke for? yet was ther no lacke in hym, but in the grounde: And so now ther is no fault in ỹ preachynge, the lacke is in the people that haue stony hertes and thorny hartes. I beseche God to amend thē. And as for these folke that speake against me, I neuer loke to haue theyr goode worde as longe as I lyue. Yet wyll I speak of their wickednes, as lōg as I shalbe permytted to speake As longe as I lyue, I wylbe an enemye

Though he preached, yet his sede fell into thre partes

enemy to it. No preachers can passe it ouer wyth sylence. It is the originall roote of all mischiefe. As for me I owe them no other yll wyll, but I praye God amende theym, when it pleaseth him. Now to the parable. What dyd the wycked Iudge in the ende of the tale? The loue of god moued hym not, the lawe of god wag this, and it is written in the fyrst of Denteronomye. Audite eos. Heare them. These two wordes wylbe heuye wordes to wycked iudges another daye. But some of them peraduenture wyl say. I wyl heare them, but I wil heare suche as wyl geue bribes, and these that wyl do me good tournes. Saye ye be hedged out of that libertye. He sayth, Ita paruum vt magnum. The smalle as

He returneth to the Parable.

Denterono-mye. 1

as well as the greate. Ye muſt do iuſtum, deale Juſtelye: mynister iuſtice, and that to al me, and you muſte do it iuſte. In tyme conuenient, wythout any delayes, or dyſpuynge of, wyth expedycion.

Juſtice muſte be ministered wout delays.

Well, I saye, neyther thys lawe, nor the wooꝛde and commaundemente of God moued thys wycked Judge, nor the myſerye of thys wyddowe, nor the vpryghteouſnes of hyꝛ cauſe, nor the wꝛonge wꝛyche ſhe tooke, moued hym, but to auoyde impoꝛtunitie, and clamoure, and exclamation, he gaue hyꝛ the hearynge, he gaue hyꝛ fynall ſentence, and ſo ſhe hadde hyꝛ requeſte.

What moued the wicked iudge to heare the cõplaynt of the wydowe.

Thys place of Judgement it hathe bene euer vnperfecte,

All iudges haue not dō dutye at all tymes.

It was neuer sene that all Iudges dyd theyr dutye, that they woulde heare the small as well as the greate. I wyll not proue thys by the wytnes of anye pryuate maiestrate, but by the wyseste Kynges sayinge that euer was. vidi sub sole, saith Salomō In locu iustitie, impietatē, et in loco equitatis iniquitatem. I haue sene vnder the sunne, that is to say, ouer al, in euery place wher ryght iudgement shoulde haue bene, wickednes, as who should saye brybes takinge, defeatynge of iustice, oppressing of the poore Men sent away with weppynge teares, wythout anye hearinge of their causes, and in the place of equitie sayth he: I haue sene iniquity. No equity. No iustice

The lacke of ministration of Justice what Salamon dyd se in hys time in Judges

a lore worde for Salomon to pronounce vniuersallye, generallye, and if Salomon sayd it, there is a matter in it.

☞ I wene he sayed it not onely for hys owne tyme, but he sawe it both in those that were before hym, and also that were to come after hym.

Nowe comes Esay and he askrymeth ỹ same speaking of the iudgementes done in hys tyme in the commune place as it myghte be Westminster hall, the gylde hall, the Iudges hall, the pretory house.

Call it what you wyll. In ỹ ope place. For iudges at that tyme (accordynge to the maner) sate in the gates of the cytye in the hye waye.

Iudges sate in the gates of the cyty in the hye way.

Thys was done for the ease of ỹ people, for magistrates must be indued wt stabilitye.

A goodly and Godly order for to sitte, so that the poore people maye easely come to them. But what sayeth Esay that seditiouse fellowe? He sayeth of hys countrey this. Expectaui ut faceret iuditium, et fecit iniquitatem. I loked the iudges should do theyr dutye, and I saw them worke iniquitie.

There was bribes and bribers as wel thē as nowe.

Ther was bybes walking, money makynge, makynge of handes (quod the Prophete) or rather almyghtye God by the Prophete, suche is theyre partialitye, affection, and bybes. They be suche money makers, inhauncers, and promoters of them selues.

Esaye knewe thys by the crynge of the people. Ecce clamor populi, sayeth he. And thoughe

some

some amonge theym be vnreasonable people (as manye be nowe adayes) yet no doubte of it some cryeth not wythoute a cause. And why? Theyr matters are not hearde, they are fayne to go home with weping teares, that fal downe by theyr chekes, and ascende vp to heauen and crye for vengeaunce. Let Iudges loke about them, for surelye God wyll reuenge hys elect one daye.

The teares of the poore whose cause is not according to equity & iustice herd, cry for vēgeaūce to God.

And surelye me thynke, yf a Iudge woulde followe but a worldelye reason, and wey the matter politikelye, wythoute these examples of scrypture, he should feare more the hurt that maye be done hym by a poore wyddowe, or a myserable man, then by the greatest Gentyll

An aduertisement to our Iudges.

man of them al. God hath pul-
led the iudges skines ouer their
heades, for the poze mans sake
yea, the poze wyddowe maye do
hym moze hurt wyth hyz pooze
pater noster in hyz mouth, then
any other weapon, and wyth. it.
oz thze wozdes shall bzyng hym
downe to the grounde, and de-
stroye hys iolitye, & cause hym
to lose moze in one day, then he
gate in seuē yeres, for God wyll
reuenge these miserable folkes,
that can not helpe themselues.
He sayth. Ego in die uisitationis
etc. In the daye of visitation I
wyll reuenge theym. An non vl-
ciscetur anima mea? Shall not
my soule be reuenged? As who
shoulde saye.

I must nedes take theyr part.

Veni-

Veniens ueniam et non tardabo.

Yes though I tary, & though I seme to linger neuer so longe yet I wyl come at lengthe, and that shortely.

And if god spake this, he wil performe his promise. He hath for theyr sakes as I tolde you, pulled the skynne ouer the iudges eares or thys.

Kynge Dauid trusted some in hys olde age, that dyd hym no very good seruice.

Dauid was deceyued in putting trust in his iudges whē he was olde him selfe.

Nowe if in the people of God there were some folkes that fell to bribing, then what was ther amonge the Heathen?

Absalon Dauids sonne was a bywalker, and made a disturbaunce among the people in his fathers tyme.

Absalō was a bywalker.

And thoughe he were a wycked man, and a by walker, yet some there were in that tyme that were good, and walked vp ryghtlye.

I speake not thys agaynste the Iudges seate. I speake not as though all iudges were naught, and as though I dyd not holde wyth the Iudges, maiestrates, and offycers, as the Anabaptistes these faulse herytykes do. But I Iudge them honorable, necessary, and Goddes ordinaunce. I speake it as scripture speaketh to giue a Caueat and a warnynge to all maiestrates, to cause theym to loke to theyr offyces, for the deuyll, the grrate maiestrate, is verye busy nowe, he is euer doynge, he neuer cealeth to go aboute

Iudges are honorable necessary, and Gods ordinaunces concerning theyr offices.

bout to make the like hymselfe. The prouerbe is. Simile gaudet simili. Lyke woulde haue lyke: If the iudg be good & vpryght he wyll assaye to deceaue hym eyther by the subtyll suggestiō of crafty laywers or els by false wytnesse, and subtyl vtterynge of a wronge matter. He goeth a bout as much as he can to corrupt the men of lawe, to make them fal to bribery, to laye burdens on poore mennes backes, and to make them fal to periurye, and to bryng into the place of iudgement al corruption, iniquytie, and impietie. I haue spoken thus much. to occasyon al Iudges and maiestrates to loke to theyr offyces. They had nede to loke about them.

The craft of the deuyll.

Lest the deuil be behynd thē to make them peruerte Iustice.

This geare moued saint Chri-

sostome

A notable & bolde saying of Chrisostome.

stome to speake thys sentence. Miror si aliquis rectorū poterit saluari. I maruaile (saied this doctoure) if anye of these rulers or great maiestrates can be saued.

He spake it not for the impossibilitie of the thynge (God forbyd that all the maiestrates & iudges shoulde be condempned but for the difficultye.

If the deuyll wold allowe a mā to loke into hel what he should se.

Oh that a man myghte haue the contemplation of hell, that the deuyll woulde alowe a man to loke into hel, to se the state of it, as he shewed al ỹ worlde whē he tēpted Christ, in the wyldernes. Cōmonstrat illi omnia regna muudi. He shewed hym al the kyngedomes of the worlde, and all theyr tolitye, and tolde hym that he woulde gyue hym all, if he woulde knele downe & worshyp

Math. iiii.

shyp hym. He lyed lyke a faulse harlot, he could not gyue theim he was not able to giue so much as a gose wynge: for they were none of hys to gyue,

The tother that he promysed them vnto: had more ryghte to them then he.

But I saye if one were admitted to viewe hell thus, and beholde it thorowly, and the deuyll would saye. On ponder syde are punished vnpreaching prelates, I thynke a man shoulde se as farre as a kennyng and se nothynge but vnpreachynge Prealates.

He myghte loke as farre as Calyce I warrãt you. And thẽ if he would go on the other side, and shewe wher that byshynge iud-

Vnpreching prelates are wyth the deuyll in hell God saueth, but they be not there alone, for byshynge Judges are wyth theim for cõpanye.

iudges were, I thynke he shold se so many, that there were scant roume for any other. Our Lord amende it. Well to our matter. This Judge I speake of, said. Though I feare neyther God, nor man. &c. And did he thynke as he sayed? Dyd he thynke thus? Is it ỹ maner of wicked Judges to cõfesse, theyr faultes nay he thought not so.

He returneth to hys former matter.

And a man had come to hym, & called hym wycked, he would forthwyth haue cõmaũded hym to ward, he would haue defended hym selfe stoutly.

It was god that spake in hys conscience. God putteth hym to vtter suche thynges as he sawe in hys herte, and were hydde to hym selfe.

Why the iudge was forced then to cõfesse his faultes.

And there be lyke thynges in the

in ỹ scripture, as. Dixit insipiens in corde suo non est deus. The vn wyse man sayd in his hert, there is no God, and yet if he shoulde haue beneasked the question, he would haue denied it.

Esay the pzophet sayeth also. mendacio protecti sumus We are defended w lyes. We haue put our trust in lyes.

And in an other place he saieth. Ambulabo in prauitate cordis mei I wyll walke in the wyckednes of my herte. He vttereth what lyeth in hys herte, not knowne to hym selfe, but to God.

It was not for nought that Ezechiel describeth mānes hert in his colours. prauum cor hominis et inscrutabile. The herte of man is naught, a croked, and a froward pece of wozke.

Ezechiel described the herte of man. Iere. xvii. Amōg al thinges man hath

Let

Let euery man humble hym selfe, & acknowledge hys faulte and do as saynte Paule dyd.

When the people to whome he had preached, had layed manye thynges in his commendation, yet he durst not iustify him selfe. Paule woulde not prayse hym selfe to hys owne iustification, and therfore whē they had de spoken these thynges by him I passe not at all sayth he, what ye saye by me. I wyl not stande to your reporte, and yet he was not froward, that whē he heard the trueth reported of hym, he woulde saye it to be false, but he sayed, I wyll neyther stande to your reporte, though it be good and iuste, neyther yet I wyl say that it is vntrue. He was. Bonus Pastor.

Paule durst not iustifye hym selfe

A good shepeheard. He was one of theym. qui bene presunt. that dyscharged hys cure, & yet he thoughte that there myghte be a further thynge in hym sel e then he sawe in him selfe.

And therefore he sayed. The Lorde shall Judge me. I wyll stand onely to the Judgemente of the Lord. For loke whom he iudges to be good, he is sure he is safe, he is cocke sure.

I spake of thys geare the laste day, & of some I had litle thãke for my laboure. I smelled some folkes that were greaued w̃ me for it, bicause I spak against temerarious iudgemẽt. What hath he to do w̃ iudgmẽte say they. I wẽt about to kepe you fro arrogant iudgmẽte. Wel I could haue sayed more thẽ I dyd, and I can saye muche more nowe. The truth gettes hatred

For why: I knowe more of my Lorde admirals death sith that tyme, then I did knowe before. O saye they. The man dyed verye boldly, he woulde not haue done so, hadde he not bene in a iuste quarell.

The argument of suche men as thought the Lord admirals cause to be good, bicause he toke his death so boldly is confuted.

This is no good argument my frendes. A man semeth not to feare death, therfore his cause his good. This is a deceauable argumente. He went to his death boldely, ergo he standeth in a iust quarel,

The Anabaptistes howe they toke their death.

The Anabaptistes that were burnte here in dyuers townes in England) as I heard of credible menne (I sawe them not my selfe) wente to their death, euen Intrepide. As ye wyll saye with out any feare in the worlde chearfully. Well, let them go.

Ther

There was in the olde doc- The Dona
toures tymes an other kinde of tistes howe
poysoned heretikes, that were they dyed
called Donatistes. And these
heritikes wente to their exe-
cution as thoughe they should
haue gone to some iolye recrea-
tion or banket, to some bealye
chere, or to a play. And wyll ye
argue then: He goeth to hys
death boldely, or chearefullye,
Ergo he dyeth in a iuste cause
Naye that sequell followeth no
more then thys.

A man semes to be a frayed of
death, Ergo he dyeth euyl. And
yet our Sauioure Christe was
a frayed of death him selfe.

I warne you therefore, and Judge not
charge you not to iudge theym them in autho
ye be in authoritie, but to praye ritye rashlye. &c
for them. It becometh vs not to

Iudge greate maiestrates, nor to condemne theyr doinges, vnlesse theyr dedes be openly and appazantlye wycked. Charitye requireth the same, for charitye iudgeth no man, but well of euery bodye. And thus we maye trye whether wee haue charitye or no, & if we haue not charitye wee are not Gods disciples, for they are knowen by that badge He that is hys disciple, hath the worcke of charity in hys breast.

Charite is the cognisaunce & badg of a christen man.

It is a worthye sayinge of a clarke. Charitas si est, operatur, si nō operatur, nō est. If there be charity it worketh, Omnia credere, omnia sperare. To beleue all thinges, to hope al, to say ỹ best of the maiestrates, & not to stād to the defēding of a wicked matter. I wil go farder wt you now.

If

If I should haue sayed al that I knewe, youre eares woulde haue yxked, to haue heard it, & nowe God hathe brought moze to lyghte. And as touchyng the kynde of hys death, whether he be saued oz no, I referre that to God onely. What God can do, I can tell. I wyl not denye but that he maye in the twynkeling of an eye, saue a man, and turne hys herte. What he dyd I can not tell. And when a man hathe two strokes wyth an axe, whoo cã tel that betwene two strokes he doth repent. It is very hard to iudge Well, I wyll not go so nye to wozke, but thys I wyl say, if thei aske me what I thinke of hys deathe, that he dyed verye daungerously, yxkesomelye, hozryblye.

M. K. said not all ỹ he knew concernynge the lozd admiralles cause.

The.ii. lyttle papers which the Lorde admiral wrote in the tower.

The man beyng in the tower wrote certayne papers whyche I sawe my selfe. Thei were two lyttle ones, one to my Ladye Maryes grace, and an other to my Ladye Elizabethe grace, tendynge to thys ende, that they shoulde conspyre a gaynste my Lorde protectours grace.

Surely so seditiꝰ suſh as could be. Nowe what a kind of death was thys, that when he was ready e to laye his head vpō the blacke, he turnes me to the leuetenauntes seruaunte and sayeth.

The wordes he spake to ỹ leuitenasites seruaunt

Byd my seruaunte spede the thynge that he wottes of. Wel, the worde was ouer heard. Hys seruaunte confessed these two Papers, and they were founde in a shoe of hys. They

were

were sowen betwene the soules of a veluet shooe. He made his pnke so craftely, and wyth such workemanshyp as the lyke hath not bene sene.

I was prisoner in the tower myselfe, and I coulde neuer inuente to make pnke so. It is a wonder to heare of hys subtilitie. He made hys pen of the aglet of a poynte that he plucked from hys hose, and thus wrote thele letters soo seditiously, as ye haue hearde, enforsynge manye matters agaynste my Lord protectours grace, and so forth. God had lefte hym to him selfe, he hadde cleane forsaken hym. What woulde he haue done if he had liued styll? that wēte a bout this geare, when he layed hys head on the blocke at

The peune of the aglet of a poput.

the ende of hys lyfe. Charitye (they saye) worketh but Godly, not after thys sorte. Well, he is gone, he knoweth hys fate by thys, he is eyther in ioye or in payne. There is but two states if we be once gone. There is no chaunge. Thys is the speach of the scripture. vbicūque lignū ceciderit ibi erit, siue in austrū, sine in aquilone. Whereseuer the tree falleth, eyther into the southe, or into the north, there it shall rest.

There is but two states. The state of saluacion and the state of dānation.

By the fallynge of the tree, is signifyed the death of man. If he fall into the Southe, he shall be saued.

☞ For the Somthe is whote, and betokeneth charitye or saluation. If he fall in the northe in the colde of infidelity, he shal be dampned. There are but

two

two states, the state of saluatiõ, and the state of damnation.

Ther is no repentaunce after thys lyfe, But if he dye in the state of dampnation, he shal rise in the same. Yea, thoughe he he haue a whole Monkerye to synge for hym. He shall haue hys fynall Sentence when he dyeth.

And that seruaunte of hys, that confessed and vttered thys gere was an honest manne. He dyd houestlye in it. God pntte it in hys herte. And as for the tother whether he be saued or no I leaue it to God. But surelye, he was a wycked man, the realme was well ryddе of hym.

The seruaunt which vttered the secretes of the two letters is cõmended of M. L.

It hathe a treasure that he is gone. He knoweth hys fare by thys.

A terrible exemple suerlye, and to be noted of euery man. Nowe before he shoulde dye, I heard say he had commendations to the kynge, and spake manye woordes of hys maiestye. All is the kynge, the Kynge. Yea Bona verba. These were fayre woordes the kynge, the kyng. I was trauailed in the tower my selfe (wyth the kynges commaundemente, and the counsayle) and there was syr Robette Cunstable, th: Lorde Hussye, the Lord Darsy. And the Lorde Darsye, was tellynge me of the fayethfull seruice that he hadde done the kynges maiestye that dead is. And I had sene my Souerayngne Lorde in the fylde (sayd he) and I had sene hys grace come a gaynste vs, I woulde haue

The lorde admiral had cōmendatiōs to the kynge before hys death.

What the Lord Darsye sayed to maister Latimer in ỹ tower.

haue lyghted from my horsse, and taken my swerde by the poynt, and yelded it into hys graces handes. Mary quod I but in the meane season ye played not the parte of a trayethfull subiecte in holdynge wyth the people in a cõmotion, & a disturbaunce. It hath bene the cast of al traytours to pretend nothing agaynste the kynges person, they neuer pretende the matter to the kynge, but to other. Subiectes maye not resyste anye magistrates, nor ought to do nothynge contraye to the the kynges lawes. And therefore these wordes, the kyng and so forth, are of smalle effecte. I heard e once a tale of a thinge ỹ was done at Oxforde .xx. yeres a go, & the lyke hath bene sence in

The cõmune cast of al traytours.

The office & duty of subiectes.

A thing ỹ happened at Oxforde.

in thys realme as I was enfor-
med of credible pẽsons, & some
of thẽ that sawe it be alyue yet.

A priest rob-
bed of a grea
te summe of
money.

There was a prieste that was
robbed of a greate some of mo-
ney, and there were. ii. or. iii. at-
tached for the same robbery and
to be dryfe were condemned &
broughte to the place of execuci
on. The fyrste manne, when he
was vpon the ladder demed the
matter vtterly, & toke his death
vpon it that he neuer consented
to the robbery of the prieste nor
neuer knew of it. When he was
deade, the seconde felowe com-
meth and maketh his protesta-
tion & acknoweleged the faulte,
sayinge, that among other gre-
uouse offẽces that he had done
he was accessary to thys robbe-
rye and sayeth he, I hadde my
parte of it, I crye God mercy so

had

hadde thys felow that dyed be-
fore me hys parte. Now who cā
iudge whether thys felow dyed
wel or no? Who cā iudge a mās
herte? The one denyed the mat-
ter, and the tother confessed it,
there is no Iudgynge of suche
matters. I haue heard muche
wyckednes of thys manne, and
I haue thought oft, Iesu, what
wyl worth, what wyl be the ende
of thys man?

It is hard to iudge a mās herte.

When I was wyth the byshop
of Chechester in warde (I was
not so wyth hym, but my frēdes
might come to me, & talke wyth
me) I was desirous to heare of
executiō done (as ther was eue-
ri weke, some in one place of the
citye or other) for there was thre
wekes sessions at newgate, and
fourthnyghte Sessions at the
Marshalshy, and so forth.

☞ The byshoppes be stirred thepm so then, that some of theim were neuer so diligēt syth the.

I

I was desirous I late to heare of execution, bycause I loked that my part shoulde haue bene in, I loked euery daye to be called to it my selfe.

The whore ỹ cõmitted robbery.

Amonge all other I heard of a wanton woman, a naughtye lyuer, a whore, a vayne bodye, ỹ was ledde from newgate to the place of execution, for a certaine robberye that she had committed, and she hadde a wycked cõmunicatiou by the waye. Here I wil take occasiõ to moue your grace that suche menne as shall be put to death maye haue learned menne to gyue theim instruction, and exhortation.

M. Latimer exhorteth the kynges grace that learned men might be appoynted to such as shall suffer & are cõuict persons.

For the reuerence of God when they be put to executiõ, let them haue instructours, for manye of theim are cast away for lacke

of

of instructiō, and dye miserably for lacke of good preaching.

This womā I say as she wēte by the waye, had wanton and folyshe talke, as thys, that if good felowes hadde kept touch wyth hyr, she hadde not bene at thys tyme in that case, and amongeste al other talke, she sated, that suche a one, and named this manne, hadde hyr maidenheade fyrste, and herynge thys of hym at that tyme, I loked euer what woulde be hys ende, what woulde be come of hym. The whores words as she went to execution.

He was a manne the fardest frome the feare of God that euer I knewe or heard of in Englande. Fyrste, he was author of all thys womannes whoredome. For if he had not had hyr maydenhead, she myghte haue bene

bene maried, and become an ho neste womanne, where as nowe beynge nought wyth hym, shee fell afterwarde by that occasion to other. And they that were nought wyth hyr, fell to robbery and she folowed, and thus was he author of all thys.

This geare came bi Sequels Peraduenture thys maye seme to be a lyghte matter, but surelye it is a greate matter, and he by vnrepentaunce fell frome euyll to worse, and frome worse, to worste of all, til at the length he was made a spectacle to all the worlde. I haue hearde saye, he was of the opinio that he beleued not the immortalytye of the soule that he was not ryght in ỹ matter. And it mighte well appeare by the takyuge of hys death

death. But ye wyll saye. What ye sclaunder hym, ye breake charitye.

Nay it is charitie that I do. We cannne haue no better vse of hym nowe, then to warne other to beware by hym.

Christ saith, Memores estote vx eris Loth. Remembre Lothes wife: She was a woman that wold not be content w̄ hir good state, but wrestled wyth Gods callynge, and shee was for that cause turned into a salte stone, & therefore the scripture doeth name hir as an example for vs to take hede by. Ye shall se also in the secōd Epistle of saint Peter the seconde Chapter, howe that God almyghtye spared not a numbre of hys Aungels, whiche had synned againste hym to make

Lottes wyfe is our example to content our selues w̄ our state.

God spared not hys aungellis.

make them examples to vs to beware by. He drowned the whole world in the time of Noe and destroyed for synne the cities of Sodome and Gomorhe and why? Fecit eos exemplum iis qui impie forent acturi. He made thē an exāple to thē that would do wyckedlye in tyme to come. If God would not spare them, thynke ye he wyll fauour vs? Thus maye thys man be an exāple to vs. Let vs al subiectes iudge wel of our magistrates, in suche matters and be contente wyth theyr doynges. & loke not to be of the cōsaile.

The whole worlde was drowned, Sodome & Gomor was burnte and all for our example. Geue. xviii.

An exhortatiō to al subiects not to murmur, iudge nor reppne agaynste the kinges proceadynges.

And thus toke I occasion to speake of him, & to profyt you therbi, & I beseech you so to take it. He may be a good warnynge to vs, & this is the best vse that we

we can haue of him nowe.

I wil go on a word or two, in the application of the parable, and then I wyll make an ende. To what ende, and to what purpose broughte Chryste thys parable of the wycked iudge.

The ende is, that we shoulde be continually in prayer. Prayer is neuer interrupte but by wickednes. We must therfore walk orderly, vpryghtly, callyng vpon God in all oure troubles, & aduersyties, and for thys purpose there is not a more comfortable lesson in all the scripture, then here now in the lappyng vp of the matter. Therefore I wyll open it vnto you. You miserable people, if there be any here amongest you, that are oppressed with greate men and

To what ende ỹ parable of the wycked iudge tēdeth.

To whom in dystresse & oppressyon we shall resort.

can get no healpe, I speake for youre comforte, I wil open vnto you, whyther ye shall resort, when ye be in any distres. Hys good wyll is redy alwayes at hande, when so euer we shal cal for it. And therefore he callis vs to hym selfe. We shall not doubt if we come to him. Marke what he sayth to cause vs beleue that oure prayers shalbe heard. Et deus non faciet vindictam. He reasons after thys fashyon. Wyl not GOD, sayeth he, reuenge hys electe: and heare theim: seyng the wycked iudge heard the wydowe: He semeth to go plainely to worcke, he wil leth vs to praye to God, and to none but to God. We haue a maner of reasonynge in the scholes, and it is called A minori

ad

admaius. Frō the lesse to the more, and that maye be vsed here. The iudge was a tiraunte, a wicked mā, God is a patrone, a defender, a father vnto vs If the iudge then, beyng a tyraunte, woulde here the poore wyddowe, muche moze God wyll here vs in all distresses. Ye beynge a father vnto vs, he wyll heare vs somer, then the other beynge no father, hauynge no fatherly affection. Moreouer, God is naturallye mercyfull.

An argument from the lesse to the more,

The iudge was cruel, and yet he healped the wyddowe, muche moze then God wyl helpe vs at oure nede.

He sayeth by the oppressed. Cū ipso sum in tribulatiōe. I am with hym in hys trouble. Hys tribulacion is myne.

I am touched wyth hys trou-
ble. If the Iudge then beynge
a cruell man hearde the wyd-
dowe, muche moze GOD wyll
healpe vs, being touched wyth
oure affection. Furthermoze,
thys iudge gaue the wydowe,
no commaundemente to come
to hym, we haue a commaunde-
ment to resort to GOD foz he
saieth: Inuoca me in die tribulationis:
call vpon me in the daye of thy
tribulacion, whych is as well a
commaundemente, as Non furaberis. Thou shalt not steale.

We haue a cō mādement to resort to god.

He that spake the one, spake
the other: And whatsoeuer he
be that is in trouble, and cal-
leth not vpon God, breaketh
hys commaundemente. Take
hede therefoze. The iudge dyd
not promise the wydowe helpe,

God

God promised vs help, & wyl he not performe it? He wyll, he wyl. The Judge (I say) did not promyse the wyddowe healpe. God wil geue vs both hearing and helpynge. He hath pronnyſed it vs wyth a dubble othe. Amen, amen, sayth he, verely, verely, he doubles it.

Quecũque pecieritis &c. whatsoeuer ye shall axe in my name, ye shal haue it. And thoughe he put of some tymer for a tyme, and suffer hym to byte on the brydell, to proue hym (for there be many begynners, but fewe continewars in prayer) yet we maye not thyncke that he hath forgotten vs, and wyl not healpe vs.

Veniens veniet, et nõ tardabit. When the healpe is mooste nedefull, then he wyll come & not tarye.

He knoweth when it shalbe best for vs to haue helpe, though he tary he wyl come at the last. I wyll trouble you but halfe a quarter of an hour, in the application of the parable, and so cõmyt you to God.

What should it meane that god would haue vs so dilygent and earnest in prayer? Hath he such pleasure in our workes? Many talke of prayer, and make it a lyplabourynge. Praying is not babling, nor praying is not monkerye.

why GOD woldhaue vs to be diligent & earnest in prayer.

It is to miserable folke that are oppressed a confort, solace, and a remedy.

But what maketh oure prayer to be acceptable to God? It lyeth not in our power: We must haue it by an other meane.

Re=

Remembre what God sayed of hys sonne:

Hic est filius meus dilectus, in quo mihi bene complacui. This is my dear son in whom I delyte. He hath pleasure in nothynge, but in hym.

why our prayers acceptable to God.

How cometh it to passe then, that oure prayer pleaseth God. Oure prayer pleaseth God, because Christ pleaseth God.

When we praye, we come vnto hym, in the confydence of Chrystes merytes, and thus offeryng vp oure prayers, they shalbe heard for Chrystes sake. Yea, Chryste wyl offer them vp for vs, that offered vp once hys Sacrifyce to God, whych was acceptable, and he that commeth wyth anye other meane the thys, godknoweth hym not.

M.L. crieth out vpon the poppish masse

This is not the missal Sacrifice, the popishe sacrifyce to stand at the aultare, and offer vp Chryst agayne. Oute vpon it, that euer it was vsed.

I wyl not say naye, but that ye shall fynde in the olde doctores thys word Sacrificium, but there is one generall solution for all the doctours that S. Augustyne sheweth vs.

The solution of S. Augustyn vpō thys word sacrifice.

The sygne of a thynge hath often times the name of ỹ thing that it signifieth. As the supper of the Lorde is the Sacrament of an other thynge, it is a commemoratiō of his death whych suffered once for vs, & because it isa signe of Christes offering vp, therefore it beares the name therof. And thys Sacrifyce a woman can offer as well as a man

man. Yea, a poore woman in the belfre: hath as good authoritie to offer vp thys sacrifyce, as hath the byshop in his pōtificalibus, with his myter on his head, hys ringes on his fyngers, and Sandales on hys fete. And whosoeuer commeth asking the father remedy in hys necessyty for Chrystes sake, he offereth vp as acceptable a sacrysyce as any byshop can do. And so to make an ende.

Thys must be done wyth a constaunte fayeth, and a sure confydence in Christe. Fayeth, fayeth, fayth. We are vndone for lacke of fayeth. Chryste nameth fayth here, Fayeth is altogyther. When the sonne of man shall come, shall he fynde fayeth on the earthe? Why spea-

ffayth is all together.

speaketh he so muche of faythe: because it is harde to fynde a true faythe. He speaketh not of a politicall fayth, a faythe set vp for a tyme, but a constant, a permanent, a durable faythe, as durable as goddes word. He came many tymes. Fyrste in the tyme of Noe, when he preached, but he founde lytyle fayth. He came also when Loth preached, when he destroyed Sodome & Gomorhe.

But he founde no fayth, and to be shorte he shall come at the latter daye, but he shall fynde a lytle fayth. And I wene the daye be not farre of, and when he was here carnallye dyd, he fynde anye faythe? Manye speake of faythe, but fewe there be that hath it.

Christe

Chryste mourneth the lacke of it. He complayneth that when he came, he founde no fayth.

Fayth is a great state, a Dutches.

This fayth is a great state, a Ladye, a Dutches, a greate womanne, and she hath euer a great companye and traine about her (as a noble state ought to haue) fyrste she hath a Gentilman vsher that goth before her, and where he is not, there is not Lady fayth.

Knowledge of synne is gentle man vsher to Lady fayth.

This Gētilmā vsher is called Agnitio peccatoꝝ, knowledge of syn, whē we enter into our hert, & acknowledge our faultes, and stand not about to defend them. He is none of these wynkers, he kyckes not when he heares hys fault. Nowe as the Gentilmā vshere goth before her, so she

She hath a trayne that cometh behynde her, and yet thoughe they come behynde, they be all of faythes companye, they are all wyth her, as Chryste when he counterfayted a state goyng to Hierusalem, some wente before him, and some after, yet all were of his company, so al these wayte vpon fayeth. She hath a greate trayne after her besydes hyr Gentylman vsher, her whole houshold, and those be the worckes of our vocation, when euerye man consydereth what vocation he is in, what callyng he is in, and doeth the worckes of thesame, as to be good to hys neighbour, to obey God &c.

Fayth hath a trayne after her & they are the workes of our vocation

This is the trayne that followeth Lady Fayeth, as for an exem-

exempre. An vnfaythfull Judge hath fyrste an heauye rekenynge of his faulte, repentynge hym self of his wickednes, and then forsaketh his iniquytie, hys imperfectie, feareth no man, walkes vpryght, and he that doeth not thus, hath not Ladye fayth, but rather a boldnes of synne, and abusinge of Christes passion. Ladye faieth is neuer without hyr Gentylman vsshere, nor wyth out hyr trayne, shee is no Anckres, she dwells not alone, shee is neuer a pryuate woman, she is neuer alone, and yet many therbe that bost them selues that they haue fayth, & that when Christe shall come they shall do well inogh. Nay naye, these that be fayethfull shal be so fewe, that Christ shal skarce

ffayth is no ankres she hath many a attēdaute hyō hyr parson.

skarce se thein. Many there be that runnes sayeth Saynte Paule, but there is but one that receyueth the rewarde, it shall be wyth the multytude when he shall come, as it was in the tyme of Noe, and as it was in the tyme of Loth.

The sodeyn comynge of ỹ Lord in the tyme of Noe & Loth.

In the tyme of Noe, they were eatynge and drynkynge, buyldynge plantynge, and sodaynely the water came vpon them and drowned them:

In the tyme of Lothe also, they weare eatynge and drynkynge. &c. And sodenlye the fyre came vpon them, and deuoured them. And nowe we are eatynge and drynkynge. There was neuer suche buyldynge then as is nowe, plantyuge, nor maryinge. And thus it shallbe

euen when Christe shall come, at the Judgemente.

Is eatynge and drynkynge and maryng, reproued in scripture? Is it not? Naye he reproued not al kynd of eatynge and drynkynge, he muste be other wayes vnderstand.

If the scrypture be not tru, lye expounded what is more erronious? And thoughe there be complaynges of some eatynge or drynkynge in the scripture yet he speaketh not as though all were nought.

They maye be wel ordered, they are Goddes allowaunce, but to eate and drynke as they dyd in Noes tyme, and as they dyd in Lothes tyme. Thys eatynge and drynkynge, and maryinge is spoken agaynste.

what eatyng & drinking is allowed and what is dyscō mended.

To

To eate and drincke in the forgetfulnes of goddes commaundement, voluptuously, in excesse & glotonnie, this kinde of eatyng and drinkyng is nought, when it is not done moderatly, soberly, and with al circumspection. And lykewyse to marrye for flesshelye luste, and for ther owne fantasye. Ther was neuer suche marriynge in Englande, as is nowe. I here tell of stealynge of wardes to marrye thy chyldren to. This is a straunge kynde of stealynge but it is not the wardes, it is the landes that they steale. And some ther be that knyt vp mariages to gether not for any loue or Godlines in the parties, but to get frensheppe, and make them stronge in the realme, to en-

What kynde of maruing is reproued worthely.

Stealynge of wardes, nay rather of landes.

Another kinde of mariage & all naught.

encreaſe their poſſeſſions and to
ioyne lande to lande. And other
there be that enuegle mennes
daughters, in the contempte of
theyr fathers, and go aboute
to marrye them wythoute theyr
conſente. Thys marryage is
vngodlye, and manye parentes
conſtrayne theyre ſonnes and
daughters to marrye where
they loue not, and ſome are bea
ten and compulſed. And they
that marye thus, marrye in a
forgetfulnes and obliuiouſnes
of goddes commaundementes.
But as in the tyme of Noe, ſo-
denlye a clappe fell in theyr bo-
ſomes, ſo ſhall it be wyth vs at
the latter daye when Chriſte
ſhall come. We haue as lytle
conſcyence as maye be, and
when he ſhal come, he ſhal lacke

The inueglers of mens doughters are notyd.

The parentes whych force their chyldrē to marri whō they loue not are worthelye reprehendyd.

A daye will come that ſhall pay for all.

I feare it be to lytle wyth ſome men, that a man can neither ſele nor wete it.

Lady Fayeth, wel is them that shalbe of that lytle flocke, that shall be set on the righte hande. &c.

I haue troubled you longe, partelye beynge out of my matter, partelye beyng m. But now I wyl make an ende. I began wyth thys text. Quecunque scripta sunt. et c. So wyl I ende now for myne owne ease, as an olde treuaunte wyth thys sentence. Beati qui audiunt verbum dei etc.

Blessed are they that heare the worde of God, and kepeth it. I tolde you in the begynning of thys Parable of Bene. Nil melius quam letari et facere. If I had ceased ther all hadde benne wel, quod the merye Moonke, so blessed are they that heare the worde of God. But what

folowethe and kepe it.

Our blessednes commeth of the keppynge. It hanges all on the ende of the tale, in crediting and assentynge to the wooꝛde, and folowynge of it. And thus we shal begyn oure blessednes here, and at the length we shal come to the blessynge that neuer shal haue ende, whych God graunt both you & me, Amen.

Our blessednes cõmeth of the keppynge.

¶ The fifte Sermon of Mayster Hughe Latimer, whych he preached before the kynges Maiestye within hys Graces Palaice at Westminster the fyrst. daye of Aprill.



Vecumque scripta sunt, ad nostram doctrinam scripta sunt. All thinges ỹ are wrytte, that are written, to be oure doctrine. What doctrine is written for vs in the parable of the Iudge, and the wyddowe, I haue opened it to you, moste honorable audience.

Some thinge as concerning the Iudge, I woulde wyshe and praye, that it myghte be a lytle better kepte in memorye, that

that in the seate of Justyce, no moze iniquitie and vnrighteousnes, myght raygne.

Better a lytle wel kept, then a greate deale forgotte. I wold the Judges woulde take forth theyr lesson, that there myghte be no moze iniquitye vsed, noz bybetakynge, for if there shall be bybynge, they knowe the perpl of it, they knowe what shal followe. I wolde also they shoulde take an example of this Judge that dyd saye, not that that he thought hym selfe, but our sauioure Christ puttes him to saye that thynge, that was hid vnto him selfe. Wherfoze I wold ye should kepe memorye, how vnsearcheable a mās hert is. I woulde ye should remembze the fall of the Angels, and

This I feare me is sooner wyshed then often seene but yet let vs prai

Some can spel and spy oute lande and put ogether fast inough, but whē they read or heare a good lesson, that commith in at one eare and goeth out at the other

beware thereby, the fall of the olde worlde, and beware therby. The fal of Sodome & gomorhe, and beware therby. The fall of Lothes wyfe, and beware thereby. The fall of the manne that suffered of late, and beware therbye

Marke many caueates and beware byes.

I woulde not that miserable folke should forget the argumēt of the wycked Iudge, to induce them to prayer, whyche argumente is thys. If the Iudge beynge a tyraunte, a cruell man, a wycked man, whych did not call hir to hym, made hir no promise, nor in herynge nor helpynge of hir cause, yet in the ende of the matter for the importunityes sake dyd helpe hyr, muche more almighty god which is a father who beareth a fatherlye affecti-

The argument of the wycked iudges should induce vs to prayer.

on.

on, as the father doeth to the chylde, and is naturallye mercifull, and calleth vs to hym wyth hys Promise that he wyll heare them that call vpon hym, that be in distres and burdened with aduersitie. Remembre this. You knowe where to haue youre remedy. You by youre prayer can worcke greate efficacye. And your prayer wyth teares is an instrument of great efficacy. It canne bringe many thynges to passe. But what thinge is that, that maketh oure prayer acceptable to god? is it oure babblynge? No, no. It is not oure babbling nor oure long prayer. There is an other thynge then it.

What maye be wrought by prayer.

What maketh our prayer acceptable to God

The dygnitie and worthines of our wordes, is of no such vertue. For whosoeuer reloyseth

vnto God, not in the confidence of hys own merites, but in the sure truste of the deseruinge of oure Sauiour Iesus Chryste, and in hys passyon.

Our prayer pleaseth God for Christes sake when we dystrust oure own merites and trust in hys deserninges.

Whosoeuer doeth inuocate the father of heauē, in the truste of Christes merites, whyche offerynge is the most confortable and acceptable offerynge to the father. Whosoeuer I saye offereth vp Christe, whyche is a perfecte offerynge, he can not be denied the thing he desyreth, so that it be expedyent for hym to haue it. It is not the bablynge of oure lippes, nor dignitye of oure wordes, but the prayer of the herte is the offerynge that pleaseth thorowe the onely meanes of hys sonne. For oure prayer profyteth vs bycause we offer

offer Christe to hys father.

Whosoeuer resorteth to god wyth out Christ, he resorteth in vayne. Our prayer pleaseth, because of Jesu Christ, whom we offer. So that it is fayth, fayth, fayeth, is the matter, It is no prayer that is wythout fayth, it is but a lyppe labouring, and monkery wythout fayth. It is but a lytle bablynge.

In all our prayes we muste bryng a presente with us to god and marke wel why it is,

I spake also of lacke of fayth, and vpon that also I sayed, the ende of the worlde is neare at hande, For ther is lacke of faith nowe. Also the defectiō is come and swaruinge from the fayth. Antichriste the man of synne, the sonne of iniquiti is reueiled, the latter daye is at hande. Let vs not thynke hys commynge is farre of. But when soeuer he com

Coniectures why the ende of the worlde is supposed to be neare at hande.

cometh he shall fynde iniquitye inough, let him come whē he wil What is nowe behinde: we be eatynge and drynckynge as they were in Noes tyme, and Marynge I thyncke as wyckedly as euer was. We be buildynge, purchachinge, planting in the contempte of Goodnes worde. He maye come shortelye when he wyll, for there is so much mischiefe and swarmyng from the fayeth (raynynge nowe in oure dayes) as euer was in anye age. It is a good warnynge to vs all to make readye agaynste hys commynge. Thys lyttle rehersall I haue made of the thynges I speake in my last sermon. I wyll nowe for thys daye retourne to my question and dissolue it, whether goddes people may be gouerned by

As much wickednes lyeth in oure tyme as euer was in the time of Noe

M. Latimer returneth to hys former question and to the dissolution of the same.

a gouernoure that bereth the name of a kynge or no. The Jewes hadde a lawe that when they shoulde haue a kynge they shoulde haue hym accordynge to the electcion of god, he would not leaue the election of a kyng to theyr owne braynes. There be some busy braynes, wanton wyttes, that saye, the name of a kinge is an odyouse name and wryeth this text of the scripture, wher god semeth to be angrye and displesed with the Israelites for a kyng a king exponding it very uell & odiciously. As who wold say a king were an odious thyng. I cōminge ridinge in my way, & callig to remēbraūce wherfore I was sēt, that I must preach, & preach afore ỹ kyngs maiesti I thought it mete to frame my preching according to a king. Bu

Wether Godds people maye be gouerned by a kyng or no.

The kynges of the Jewes were electe and chose of God. 1. Regu. viii.

Dure preachynge must be framed according to the persōs before whom we preache.

Musyng of thys I remembred myselfe of a boke that came frō Cardinall Pole, maister Pole the kynges traytor, whyche he sent to the kynges maiestye. I neuer remember that man me thyncke, but I remember hym wyth a heauye herte, a wyttye man, a learned man, a man of a noble house, so in fauoure that if he had taried in the realme, and woulde haue conformed hym selfe to the kynges pro-cedynges, I hearde saye, and I beleue it verelye, that he hadde bene Bysshop of Yorcke at this day. To be a bidden by, he wold haue done muche good in that parte of the Realme. For those quarters haue all wayes had greate nede of a learned man, and a preachynge prelatte. I thyng

L. Pole the kynges traytor, a traytor agaynste kynde and nature.

M. Latimer lamentes the defection of L. Pole & the breche of hys allegiaunce to hys lyege and Ropale kynge.

They nede as greatly at thys daye as euer they did.

thynge to be muche lamented that suche a man shoulde take suche a waye. I here saye he readeth muche Sayncte Jeromes wozkes, and is wel sene in theim But I woulde he woulde followe sayncte Jerome, wher he expoundeth thys place of scripture.

Cardinal Pole (they saye) to rede muche Saint Jeromes wozkes.

Exite de illa peopule meus. Ill mightie god saieth. Get you frō it, get you frō Rome, he calles it, the purple hoze of Babilon. It had bene moze cōmēdable to go fromit, then to come to it. What his sayings be in his boke, I do not well remember, it is in the farthest ende of my memoze. He declareth hym selfe in it, to haue a cozrupte iudgemente, I haue but a glymmeringe of it Yet in generally, I remēber the scope

Rome is called of Jerome the purple hoze of Babylon.

He meaneth of the booke that L. Pole did sende to the kynge.

The scope or state of the boke, tendes to dysswade the kinge from hys supremecye.

scope of it. He goeth about to dissuade the kynge from his supremicie. In his persuasions he is very whomlye, verye quycke and sharpe with the kynge as these Cardinals will take well upon theym. He sayeth that a kynge is an odiouse worde, and touched the place how god was offended with the Israelites for calling for a kyng.

Spoken like a Cardinal. who may lie by authorite because he dwelleth at Rome.

Verye lyghtely he semeth to sette forth the title of a kynge. As thoughe he shoulde meane: what is a kinge? What should a kynge take upon hym to redresse matters of religion? It pertayneth to oure holy father of Rome. A kynge is a name & a title rather suffered of God as an euell thynge, then alowed as a good thyng.

Cal-

Callynge thys to remembraunce, it was an occasiō that I spake altogether before: Nowe I wyll answer to thys. For the answere I muste some what type the eyght Chapter of the fyrst boke of the Kynges. And that I mai haue grace, &c.

TO come to ỹ opening of this mater. I must begyne at the begynning of the Chapter, that the vnlerned (although I am sure, here be a greate meany well learned) maye the better come to the vnderstandinge of the matter. Factum est cum senuisset Samuel fecit filios suos iudices populo. &c. It came to passe when Samuell was stricken in age, he made hys sonnes Iudges ouer Israell. Of Samuell I myght

i. Regu. viii.

might feche a processe a far of, of ỹ storye of Elcana, who was hys father, and who was hys mother, Elcana hys father had two wyues, Anna and Phenenna, and dyd not put theym awaie, as men do nowe adayes.

A taunt (by the waye) to suche as vse vnlawful dyuorcemente.

There was debate betweene these two wyues.

Phenenna in the doing of sacrifyce, embrayded Anna bycause she was barren, and not fruitfull. I might take here occacion to entreate of the dutye betwene man and wyfe, whiche is a holy religyon, but not religiouslye kepte. But I wyll not enter into that matter at thys tyme. Well, in processe of tyme, God made Anna fruitfull, thorowe hyr deuoute prayer. She brought forth Samuell, whoe

Anna of barren made fruitful and mother to Samuel.

by

by the ordinaunce of God, was made the hyghe prieste. Father Samuell a good man, a singular example, and singular patron, a manne a lone, fewe suche men as father Samuell was. To be shorte he was nowe come to age, he was an old mã, an impotente man, not able to go from place to place to minister iustice, he electes and choses two suffraganes, twoo coadiutours, two cohelpers, I meane not hallowers of belles, nor Christiners of belles, that is a poppish suffraganship, he made thẽ to healpe hym, to dyscharge his office, he chose hys two sonnes rather then other, because he knewe thẽ to be wel brought vp in vertue, and learnynge, It was not for anye carnall affec-

Samuell beynge aged chose to hym two suffragenes to assyst hym in hys office.

Why he chose hys owne two sõnes rather then any other

Samuel tenderynge the ease of hys people appoynted two officers.

tion, he cared not for hys renowne, or reuenewes, but he appoynted them for the ease of the people, the one for to supply hys place in Bethsabe, and the other in Bethlem.

As we haue now in England, for the wealthe of the Realme, two Lordes presidentes, Surelye, it is wel done, and a goodly order. I wold ther were a third in an other place.

A third Lord presydent wold do wel

For the ease of hys people, good father Samuell, and to discharge hys office in places wher he coulde not come hym selfe, he sette hys twoo sonnes in office wyth hym, as hys suffraganes, and as hys Coadiutoures.

Here I myght take occasion to treate what olde and im-

po

potente Bysshoppes should do, what olde preachers should do, when they come to impotency, to ioyne wyth them preachers preachers, not Belhalowers, and to departe, parte of theyre lyuynge wyth theym.

What the impotēt and old̄ bysshoppes shoulde do whē they are not able to sustayne the trauayle and paynes of preaching

I myghte haue dylated this matter at large. But I am honestelye preuented of thys commune place, and I am verye glad of it.

It was very well handeled the laste Sondaye. They that wyl not for the offyce sake receyue other, regarde more the fleese then the flocke.

There are to many suche fleese feders

Father Samuel, regarded not hys reuenewes. Our Lorde gyue them grace to be affected as he was, & to followe him. &c

Amen.

fathers wayes.

Ezechias did not followe the steppes of his father Ahaz, & was well alowed in it. Josias the beste kyng that euer was in Jewry, reformed hys fathers wayes, who walked in worldly policye.

Ezechias did not follow the steppes of his father Ahaz. iiii. Re. xviii.

Josyas reformed the wayes of hys father Amon iiii. Re. xxii. and. xxiii.

In hys youth, he toke awaye all Idolatrye, and purged hys Realme of it, and set a good order in al his Dominions, wyped wyth Idolatrye.

And although hys father or hys graunde father Manasses (it makes no matter whether) repented hym in the ende he had no tyme to reforme thynges, he left it to hys sonne to be done.

He was but eyght yeare olde when he beganne to Raygne.

Josias beganne and made an alteracion in hys childe-

hode,

hode he tourned al vpsydowne, he would suffer no Idolatrye to stand.

Therefore, you must not take it for a generall rule, that ỹ sonne must euer walke in his fathers wayes.

Here I wyll renewe, that whyche I sayed before of the styfnecked Iewes, the rebelliouse people (that is theyr tytle) they neuer spake so rebelliouslye, as to saye, they woulde not receyue any alteration, tyll theyr kyng came to age. Muche lesse we Englyshe men, if (there be anye suche in Englande) maye be ashamed.

We ar more stysfenecked more rebellious and sturdyer thē the Iewes.

I wonder wyth what conscience folke can heare suche thinges and alowe it.

Thys Iosias made an notable

Thys is no rule to reken vppon.

alteration, and therfore take it not for a general rule, that the sonne shall alwayes walke in hys fathers wayes.

Josias was slayne in battayle of Pharao Necho kynge of Egipt at Magyddo. iiii. Reg. xiii.

Thynke not because he was slayne in battayle, that God was displeased wyth hym. For herein God shewed hys goodnes to hym wonderfullye, who woulde not suffer hym to se the captiuite that he would bringe vpon the Israelites. He would not hym to haue the syght, the fealynge, and the beholdynge of hys plage, he suffered hym to be taken away before, and to be slayne of the kynge of Egipt.

Wherfore a iuste man muste be glade when he is taken from misery. Iustus si morte preoccupatus fuerit in refrigerio erit.

If a iuste man be preuented with

wyth deathe, it shal be to hys re lyefe. He must thynke that he is one of those, whome the worlde is not worthye to haue, it came of a singular goodnesse of god, that he was by death delyuered frome the syght of that captiui- tie. Therfore take it not for a general rule, that the sonnes be alwaies bounde to walke in the fathers wayes.

Nolite in preceptis patrum ues- rorum incedere. Walke not in the commaundemētes of youre fathers. For so it is sayed in an other place of scrypture. It is spoken to the reproche of Sa- muels sonnes that they walked not in hys waye, for he was a good man.

A wonderful thynge that these chyldren b.ynge so well brought

brought vp should so fal and be corrupte, yf the dyuell can preuayle and hath power agaynste them, that had so Godlye education, what vauntage hath he at thē yᵗ be brought vp in inquitie & couetousnes? It is a Prouerbe that magistratus uirum commonstrat. Office and authoritye sheweth what a mā is. A man knoweth not hym selfe, tyl he be tryed. Many there be that being wout office can reboke magistrates, and fynd faut with men that be in office & preeminnece. After when it commeth to their chaūce to come to office them selues, thē they haue takē out a newe lessō. cum esse paruulus sapiebam vt parulus. When I was a child, I sauered as a childe.

Authorite and office tryeth what a man is.

Thys hathe bene often tymes verefied and sene in preachers, before they were bysshopped or benuficed.

They wyll do then as other men

men do, they are come to haue experience, to be practisioners. The maydes chylde is euer best taughte, for he that standes vp ryghte in office, he is the fellow, Samuel wold neuer haue thought that hys sonnes shold haue bene so corrupted. It is a perillous thynge, a daungerous state to be a iudge. They kalle ỹ smaker of the worlde, a perillous thyng. And therfore S Chrisostom sayth. Miror si aliquis rectorum saluabitur. I marualle (sayeth he) ỹ any ruler cā be saued. If the peril were wel cōsidered men would not be so desirous as they be. The worlde ỹ world hath many subtil sleightes, it is a craftie thyng and verye deceitfull, a corrupter, and who is it whom the worlde doeth not corrupte and blynde at one tyme or other?

Do as the moste do, and the fewest shal wonder at thee.

The state of a Iudge is daungerous and lucre is so lickorous that he that once lyckes of it, leketh it.

The good man nemo otherwyse called nobody that dwelleth wyth vtopia.

What

What was the waye they walked? Declinauerunt post auaritiam. That is one. They stouped after gayne, they turned a syde after lucre. What folowed? Accepe-

They cal thē rewardes but bribes is the fyrst letter of theyr Christian name.

runt munera. They toke rewardes gyftes, brybes I should cal theym, for that is theyr ryghte name. What then? Peruerterunt iuditium. They turned Justice vpsedowne. Eyther they would gyue wrong iudgemente, or els put of and delaye poore mennes matters.

The Diuels geanealogye the ladder of hell.

These were theyr wayes, here is the Deuples genealogye. A gradation of the Diuples making. This is, Scala inferni. The ladder of hell.

I tolde you before of scala celi, the ladder of heauen, I woulde you shoulde not forget it. The

steps

steppes thereof are set forthe in the tenth to the Romaynes. The fyrste is preachynge, then hearynge, then beleuynge, and laste of all Saluation. Scalaceli, is a preachynge matter I tell you, and not a massyng matter, goddes instrument of saluatiō, is preachynge.

Preachynge
Hearynge
Beleuynge.
and saluaciō.

Here I moued you my Lordes, not to be greadye and outragiouse in enhaunsynge, and raysinge of youre rentes, to the minischynge of the office of saluation. It woulde pytye a mās hert to heare that, that I heare of the state of Cambrige, what it is in Orforde I can not tell. Ther be few do study diuinitie, but so many as of necessiti must furnysh ỳ Colledges. For their lyuynges be so small, and by-

Wel moued and Godlye exhorted of M. Latimer but litle minded or slowlye followed for all that.

The study of diuinitie decayed in Cambrige.

tayles

taylee so dere, that they tarry not ther, but go other where to seke lyuynges and so they go aboute. Nowe therebe a fewe gentylmen and they studye a little diuinite. Alas, what is that? it wil come to passe that we shal haue nothynge but a lytle Englysshe diuinite, that wyl bryng the realme into a verye barbarousnes, and vtter decaye of learnynge. It is not that, I wyll, that wyl kepe oute the supremacye of the byshoppe of Rome.

The vsurped supremytye of the byshop of Rome wyl not be kept out wt a lytle Englysshe diuinitie.

Here I wyl make a supplication, that ye would bestow so muche to the fyndynge of scholers, of good wyttes, of poore mens sonnes, to exercise the office of saluacion, in releuing of scholers, as ye were wont to be

M. Latimer is reasonabl request for poore scholers cryp-cious.

stowe

stowe in Pylgrimage matters, in trentals, in masses, in pardons, in purgatorye matters; Ye bestowed that lyberallye, bountyfully, but thys was not wel spente.

Wher vpon we maye bestowe ourte goodes wel, and please God wel

You hadde a zeale but not Secundum scientiam. Not accordynge to knowledge. You may be sure yf you bestowe youre Goddes on thys wyse, ye shall bestowe it wel to supporte and vpholde Goddes word, wherin ye shal please God.

I requyre no more, but that ye bestowe so muche Godlye, as ye were wonte to bestowe vngodlye.

It is a resonable petition, for Goddes sake, looke vpon it I saye no more.

Ther

They that haue least nede haue most healpe.

There be none nowe but greate mens sonnes in Colledges, and theyr fathers loke not to haue them preachers, so euery e waye thys office of preachynge, is pynchyt at.

I wil speake no more of Scala celi, But I am suer thys is Scala inferni, the ryghte waye to hell, to be couetous, to take bribes, and peruerte iustice. If a iudge shoulde aske me the waye to hell, I woulde shewe hym thys waye. Fyrste let hym be a couetouse man, let hys herte be poysoned wyth couetoulnes. Then let hym go a lyttle further and take bybes, and laste peruerte iudgemente. Loo, heare is the mother and the daughter, and the daughters daughter. Auarice is the mother, she bringes fur-

The ready waye downe to the deuyll in hell.

for the bribe takynge, and bribe takyng, peruertyng of iudgmēt.

Ther lackes a fourth thyng to make vp the messe, whyche so God helpe me if I were iudg, shoulde be Hangum tuum, a tyburne typpet to take wyth hym, & it were the iudge of the kinges bench, my Lord chyefe Iudge of Englande, yea, and it were my Lord Chaunceloure hym selfe, to tiburne wyth hym.

A tyburne tippet for bribe takers and peruerters of iudgement.

Ther was wyth in these, xxx, yeares a certain wyddow, whych sodaynlye was attached, had to pryson, indyted, condempned, and there were certayne learned men that visited her in the prison. Oh I woulde ye woulde resorte to Dysouues. A commendable thynge in a chrysten realme. I woulde wysshe there

The wyddow that was in prison.

Ther shulde be curates of presones.

were curates for prysonnes, that we myght saye, the curate of Newegate, the curate of the flet, and I woulde haue theym well waged for theyre laboure. It is a holy daye worcke to vysyt the prisoners, for they be kepte from sermons. Ther was that resorted to thys woman, who, when she came to preson, was all on hyrheades, and nothynge else, a poppysh woman, and sauered not of Jesu Christe. In processe she was so applyed that she tasted. Quam suauis est dominus. She had suche a sauore, suche a swetenes and felynge that she thought it longe to the daye of execution. She was wyth Christe al ready, as touchynge fayeth.

A holy daye worke to vysyt the presoners.

The woman turned from papystrye by the dyligent resort of the learned, frequentyng the presone.

She had suche a desyre that

she

she sayed wyth saynt Paule. Cupio dissolui et esse cum christo. I desyre to be dyd, and to be wyth Christ. The word of God had so wrought in hyr, when she was brought to punyshment, she desyred to cõfesse hyr faulte, she toke of hyr death, that she was gyltyelesse in that thynge she suffered for, and hyr neyghbours woulde haue borne hyr wytnes in the same. She was alwayes an honeste ciuyll woman, hyr neyghbours woulde haue gone on hir purgacion a greate waye.

They would nedes haue hir confesse, then saith she. I am not gylty, wold ye haue me to make me gylty, wher I am not? Yet for al thys, she was a trespasar, she had done a greate offence. But before I go forwarde wyth thys, I must fyrst tel you a tale.

I heardē a good whyle ago, a tale of one, I sawe the man ỹ told me the tale not longe ago, in thys auditorye. He hath trauelled in mo countries then one

He toulde me that there was once a pretour in Rome, A worde mayre of Rome, a ryche manne, one of the richest marchauntes in all the cytye, & sodaynelye he was caste in the castle Aungell. It was herde of, & euerye man, whyspered in an others eare. What hath he done? Hathe he kylled any man? No. Hath he medled wyth Alam, oure holye fathers merchādice? No. Hathe he counterfaited our holy fathers Bulles. No. For these were hye treasons.

A ryche merchaunt caste into the Castel Angel.

One rowned an other in the eare and sayd, Erat diues. He was

a

a riche man. A greate fault. Here was a goodlye praye for that holye father. It was in Popes Julius tyme, he was a greate warrioure. Thys praye woulde healpe hym to maynetayne hys warres, a iolye praye for oure holye father.

So thys woman was Diues. She was a rych womã, she had hir lãdes by the Shiriffes nose. He was o gentilman of a longe nose. Such a cup, suche a cruse. She would not depart from hir own. Thys Shyryffe was a couetuouse man, a worldely man. The Judge at the enpanclynge of the queste, hadde hys grauelookes, and charged them wyth thys. It was the kynges matter, loke wel vpon it.

A gentle man o. a long nose rom suche a nose, I praye God, Libera nos et salua nos.

When it makes for theyr pur

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A gentle man of a long nose from suche a nose, I praye God, Libera nos et salua nos.

When it makes for theyr pur

purpose, they haue the kynge, the kinge, in their mouthes.

The sygne of the Iudges skynne

Wel, some what there was, ther was walkynge of angelles betwene them. I would wysshe that of suche a Iudge in Englande nowe, we might haue ỳ skin hãged vp. It were a goodly signe the sygne of the iudges skynne. It shoulde be Lot hys wyfe, to all Iudges that shoulde folow after. By thys ye may perceiue, it is possible for a manne to answere for hym selfe, and be arrained at the barre, & neuertheles to haue wronge. Yea, ye shall haue it in fourme of lawe, and yet haue wronge to. So it is possible in a case, for a manne that hath in hys ablence attornamẽt. to haue right, & no wronge.

A man maye answer for hym selfe and yet haue wronge, and be absẽt, and yet haue ryghte.

I wil not say naye, but it is a good

good lawe for a man to answere for hym selfe, thys is reasonable, alowable & good. And yet suche an vrgent cause maye be, suche a respect to a commune wealth that a man may rightlye be condemned in hys absence. There be suche causes that a man may in hys absence be condemned, but not ofte, excepte they be such cases that the reason of the generall lawe maye be kepte. I am prouoked of some to condēpne this lawe, but I am not able, so it be but for a time, and vppon waighty considerations, so that it be vsed rarely, seldomly, for auoydyng disturbaunce in the cōmune wealth, such an epiky and moderacion maye be vsed in it.

And neuertheles it is verye mete and requisite that a man

shoulde answere for hym selfe.

We muste consider the groūd of the lawe: for Ratio legis, anima legis. The reason of the law, is ꝑ soule of the law. Whie what is the reason and ende of the lawe? It is thys, that no man shoulde be iniured. A man may in hys attayntmente haue no more wronge done hym then if he aunswered for hym selfe. Ih then I am not able to saye, that in no wyse, and arrainemēt maye be tourned in to attayntement, A man may haue wronge and that in open iudgemente, and in forme of lawe, and yet allowed to answere for hym selfe: and euen so is possible he maye haue ryghte thoughe he neuer aunswere for hym selfe. I wyll not say but that the parlament

The reason of the lawe is the soule of the lawe.

hou

houses both hye and lowe, may erre, and yet they may do wel, & christen subiectes must take all thynges to the beste, and expounde theyr doynges well, although they can not yelde a reason for it, except their proceadings be manifestli wicked. For though they can not attayne to se for what purpose thynges be done, it is no good reasone that they be called euell done therefore. And is thys a good argumente, he is not alowed to answer for hym selfe in thys place or that place, where he wyll appoynte: Ergo, he is not alowed to answere for him selfe: No.

How we must take the doynges of the parliament.

An vntrue argument.

He myght haue aunswered the beste he coulde for hym selfe before a greate meanye, and haue hadde moe ts, if he had requyred

red theym. Yea, and was commaunded vpon his allegiaunce to speake for hym selfe, and to make aunswere, but he woulde not, nedes he woulde come oute to Judgemente, and appoynte the place hymselfe,

A manne that answeres for hym selfe at the barre, is not allowed hys manne of lawe to answere for hym, but he muste aunswere hym selfe. Yet in the Parliamente, although he were not there hym selfe, anye frende he had, had lyberty to aunswere for hym, franke, and fre, I know of olde the manner. The tenoure of the wyttes is thys, Cueiye man to speake the best he knoweth of hys conscyence, for the kynges magesties honour, and the wealth of the realme. There were

Fre lyberty is graunted speake in the Parliamente house.

were in the Parliament in both houses, a greate manye learned men, conscionable men, wyse me. When that man was attaynted there, and they hadde lybertye, there to say naye, to hys attaynt mente yf they woulde. Sure I am the mooste allowed it, or else it coulde not haue gone forwarde,

These premisses considered. I woulde haue you to beare suche a hart, as it becommeth christen subiectes. I knowe what men sate of me wel ynoughe, I could pourge my selfe.

There is that prouokes me to speake agynst thys lawe of attayntemente, they saye I am not indyfferente. Surelye I woulde haue it to be doone

rarely

rately vpon some great respecte to the commune wealthe, for a dopdynge of greater tumulte and perpll.

Paule was allowed to answere for hym selfe.

Saynt Paule was allowed to answere for hym selfe, yf Lisias the tribune hadde not pluckt hym awaye from shewynge of hys matter, it hadde coste hym hys lyfe. Where he was saued by the magystrate, beynge but a pryuate manne. Wyll ye not aloure that some thynge be done as wel for saufynge of the magystrates lyfe? It behoues theym of the Parliament to looke well vpon the matter. And I for my parte thynke not but they dyd well, else I should not pelde the dutye of a subiecte.

Actes.xxv.

Some liken me to doctoure Shaw, that preached at Pauls

crosse

croſſe, that Kynge Edwardes ſonnes were baſtardes. An eaſy matter for one of the counſell to induce Latimer to make a lie as doctour Shaw dyd. Ye thinke you beynge the kynges ſeruaũt and hys officer, ſhoulde thynke better on the kynge, and hys councel, thoughe I were lyghte of beleefe. If he had bene a true man to hys mayſter, he woulde neuer haue ſpoken it,

M. Latimer likened to doctour Shaw.

The counſayle nedes not my lye, for the defence of that, thas they do. I canne beare it of my ſelfe. Concerninge my ſelfe, that, that which I haue ſpoken, hath done ſome good.

You wyl ſaye thys. The Parliamente houſe are wyſer then I am, you myghte leaue theym to defence of theym ſelues. Al-

though

thoughe the men of the Parlia-
ment house can defende them sel
ues, yet haue I spoken thys of
a good zeale, and a good grou̇d
of the Admyralles wyttyng, I
haue not kayned, nor lyed one
iote. Ale youre Iudgement and
lauguages, as it becommeth
Chzistian subiectes.

I wyll nowe leaue the ho-
nourable counsayle to answere
for themselues. He confessed one
One fact co- facte, he would haue had de the
fessed of the gouernaunce of the kynges ma-
Admyral, he iestye. And wot ye whyer he say-
woulde not ed he would not in his minozitie
haue the haue kym bzought vp lyke a
kynge bzou- warde. I am sure he hath bene
ghte vp lyke bzought vp so Godly, wyth such
a warde in Sholemaysters as neuer kynge
lys minozit- was in Englande, and so hathe
pzospered vnder them, as neuer

none

none dyd. I wotte not what he
ment̃e by hys bryngyng vp lyke
a warde, onles he woulde haue
hym not to go to hys boke and
learne as he doeth. Nowe woo
worth hym, yet I wyl not say so.
ney ther. but I pray God amẽde
hym, or els God sende hym short
lyfe, that woulde haue my sou-
raygne not to be brought vp in
learuynge, and woulde plucke
hym from hys booke. I aduer-
tyse the therfore my fellowe sub-
iecte, vse thy tonge better, and
expounde well the doynges of
the magystrates.

Kynges shul
de be learnid

Now to the purpose, for these
thynges lette me of my matter,
and yet they be necessarye.

Some saye preachers should
not meddle wythe suche mat-
ters, but dyd not our Sauioure

Iesus

Jesus Christe medle wyth matters of Judgemente, when he spake of the wycked Judge, to leaue ensample to vs that followe, to do the same.

Lady couetuousnes is a chyldynge woman.

Ye se here, that Ladye couetuousnes is a fruitfull woman, euer chyldynge, and euer bryngynge forthe her fruites. It is a true sayinge. Radix omnium malorum auaritia. Couetuousnes is the roote of all wykednes. One wyl say peraduēture, you speake vnsemelye and in conuenientlye so to be agaynste the offycers, for takynge of rewardes in doynge pleasures.

He that byeth dere must nedes sel therafter.

Ye consyder not the matter to the bottome. Theyr offyces be bought for great sommes, nowe howe shall they receyue theyre money agayne, but by bribynge ye

ye woulde haue them vndone. Some of thē gaue. CC. poūdes some .v. C. pounde, some. ti. M poūd, And how shal they gather vp thys money agayne, but by healpynge them selues in theyre offyce. And is it so trowe ye? Are ciuile offyces bought for money? *Lorde God. Who would haue thought that? Let vs not be to hasti to credit it For thē we haue the old prouerbe, Omnia uenalia Rome. All thynges are solde for many at rome, & rome is come home to oure own dores. If thei bi, thei must neds sel, for it is wit tely spoken. Vendere iure potest, emerat ille prius, he may lawfully sel it, he bought it before. God forfend that euer any such enormitie shuld be in England, that ciuile offyces should be boughte

Pe must vnderstande. yea, as well as cpuplople to make the sentence perfect.

and soulde, wher as men shulde haue thē gyuē thē for theyr worthines, I would the kinges mateſtye shuld seke thorow his realme for mete men, and able men, worthye to be in office, yea and gyue thē liberally for theyr paynes, and rather geue thē money to take the office in hande, then they to geue money for it. Thys byinge of offyces is a makynge of bryberye, it is an enducynge, and enforsynge, and compelling of men to bryberye. Holye scrypture qualifyeth the offycers and sheweth what maner of mē they shulde be and of what qualites, Viros fortes, Some Translacions haue Viros sapientes. The Englyshe translacion hath it verye well. Menne of actyuitye that haue stomakes to do theyr office

Mete men able, and worthy to be put in office.

It is a bryberye to bye offyces.

What maner of men offycers shulde be.

effice, they must not be milke sop pes, nor whyte lyuered knyghtes, they muste be wyse, hartye, hardye men of a good stomake. Secōdarely, he qualifyeth them wyth the feare of god. He saieth they must be Timentes deum. fearyng God. For yf he feare God, he shalbe no bryber, no peruerter of iudgemente, faythful. Thyrdly they must be chosen officers. In quibus est veritatis. In whome is trueth. If he saye it, it shalbe done. Fourthly. Qui oderunt auaritiam. Hatynge couetoulnes, farre from it, he wyll not come nere it, that hateth it. It is not he that wyll geue. v C. pounde for an office. Wyth these qualitys Goddes wysedome woulde haue magistrates to be qualifyed. Thys commeth from the

They muste haue, iiii. properties.

ffyue. C. pounde, geuen for an office

deuylles consistorzoy to pay. v. C pounds for one offyce. If they paye so muth, it must nedes followe that they take bzybes, that they be bzybe takers. Suche as be mete to beare office seke them out, hyere them, geue them competente and lyberall fees that they shall not nede to take anye bzybes. And if ye be at selling ciuile offices, ye are as they which sell theyr benefyces, and so we shal haue. Omnia uenalia. All thinges boughte for money. I merualle the ground gapes not and deuours vs, how be it, we ought not to maruayle, surely it is, the great lenitie of god that suffers it. Oh Lorde in what case are we If the great mē in Turky shuld vse in theyr religion of Mahomete to sel as our patrons common

They that are mete to beare offyce wold be sought out & lyberally feed. Sellynge of offyces and sellyng of benefyces are both one. that is to say Symony otherwyse called Se money.

monlye sell benefyces here, the offyce of pzeachinge, the office of saluacion it shoulde be taken as an intollerable thing. The turke would not suffer it in his cõmon wealth. Patrons be charged to se the office done, and not to seke a lucre and a gaine by his patrõ ship. Ther was a patron in Eng lãd (whẽ it was) that had a bene- fyce fallen into hys hande and a good brother of mine came vnto hym and brought hym. xxx. Ap- ples in a dysh, and gaue thẽ hys man to carrye them to hys may ster. It is like he gaue one to his man foz his laboure to make vp the game, and so ther was. xxxi. This man commeth to his may ster and presented hym wyth the dysche of Apples, sayinge. Syz suche a man hathe sente you a

The Turke would not suffer that we do.

The potrõs deuyse, in be stowynge of the benefyce.

The merye tale of the patrone that sold a benefy ce foz a depn tye dyshe of Apples.

dysshe of frute, and desyreth you to be good vnto hym for suche a benefyce. Tusshe tusshe, quod he, thys is no apple matter. I wyll none of hys apples. I haue as good as these (or as he hath any) in myne owne orchearde. The man came to the preyest agayne, and toulde hym what hys mayster sayed. Then quod the preist, desyre hym yet to proue one of them for my sake, he shal find thē much better thē they loke for. He cut one of them and founde ten peces of golde in it. Mary quod he, thys is a good apple. The preyest standyng not farre of, herynge what the Gentle man sayed, cryed out and answered, they are all one apples I warrante you Syr, they grewe all on one tree, and haue all one taste. Well, he is a good fel-

low

lowe, let hym haue it quode the patrone. &c, Get you a grafte of thys tre and I warrante you it shall stand you in better steade then all Sayncte Paules learnynge. Well, let patrons take hede for they shall aunswere for all the soules that perysshe throughe theyr defaute. There is a sayinge that ther be a greate maenye in Englande that saye there is no soule, that beleue not in the immortalitye of mãs soule, that thyncke it is not eternal, but lyke a dogges soule, that thynke there is neyther heauen nor hell. Oh Lord, what a wayghtye, matter is thys: What a lamentable thynge in a chrysten common wealth: I can not tell what they saye, but I perceyue by their workes

A graft of golde to get a benefyce worth al is worth a great deale of learnynge.

The errour of such as beleue not the immortalitie of Soules

that they thyncke so, or elles they woulde neuer do as they do. These sellers of offices shew that they beleue that there is neyther hell nor heauen. It is taken for a laughynge matter, wel, I wyll gooe on. Nowe to the Chapiter. The chyldren of Israell came to Samuell and sayed. Senuisti. Thou arte growen into age. Geue vs a kynge. Thy sonnes walke not in thy wayes. What a heuynes was thys to father Samuels herte, to here that hys sonnes (whom he hadde so well brought vppe) should swarue from hys wayes that he had walked in. Father Samuel goeth to god to know hys wyll and pleasure in thys matter, God answered, let the haue a kynge. They haue not cast

Samuel was sorye for the swarueng of hys sonne from hys wayes.

caste the awaye but me, that I shoulde not raygne ouer them. 1. Sam. viii.
Thys is theyr grounde that saye a kyng is an odiouse thing and not acceptable before the face of God. Thus they force and violent thys place to make for theyr purpose, wher no such thynge is meante. Shewe the Israelites (sayth god) and testify to the a kynges authorite, & what a thing a kyng is, & what a kinge will do. And ỹ wyl not perswade thē. I wyll not here them hear after, when they shal crie vnto me. I muste nedes cōfesse that the Iewes trespassed against almighti God in asking of a king. But hear is the matter, in what thynge ther offence stode, whether absolutelye in al-kynge a kynge, or in anye other circumstaunce. It was in a circum-

A place appoyntyd and forsyd to serue for other purpose then it was euer meant.

Wherin the offence of the Iewes, dyd consyst.

The Jewes offended in thre thynges

in a circumstaunce. They sayed not. Aske vs a kynge of God: but make vs a kynge to iudge vs as al other nacions haue, They woulde haue a kynge of theyr owne swinge and of theyr owne election, as thoughe they paste not of God. In a nother poynte there was pryde. They would be lyke the heathē & iudged vnder kinges as thei were. Thyrdly, they offended God be cause they asked a kynge to the iniury & wrōge of good father Samuel to depose hym, so thys was a wrong toward Samuel.

A comparisō betwene Samuel and his sonnes, and Ely and hys sonnes.

It was not w Samuell & hys children, Ophenes and Phinees. children lyke as wyth Ely & his They were cruel who wyth hokes takyng the flesshe out of the pottes when that sacrifice was offered to god, brought the people

ple in to a cõtẽpt of Gods word. They were lecherers. Theyr synne were manifestlye and notoriously knowen: but theyr father Elye knowynge and herynge of it dyd blame them, but nothinge to purpose, he dyd not ernestly & substantially chastise them, and therefore he was iustlye deposed of God. The synnes of Samuelles sonnes were not knowen. they were not so notorious, wherfore it was not wyth father Samuell as it was wyth Elye, hys sonnes fautes were takynge of bribes, and peruertynge of iudgementes, Ye knowe that briberye is a secrete faute, and therefore it was not knowen. It was done vnder a coloure and a pretẽce of iustice, hidlye & couert

Elyes sonnes were teachers & manyfest offẽders. 1. Samuel

Samuels sonnes were bribers and peruerters of Iudgement.

couertly done. Therfore because it stode in bribes it was not like in Samuell as in Ely. It is a daungerous thynge to be in ofBribes are like pyche. fyce for. qui attingit picē coinquinabitur ab ea, he ꝑ medleth wyth pitch is like to be spotted with it. Bribes may be assēbled to pitch, for euen as pytche dothe pollute theyr handes that medle with it: so bribes wyl bringe you to peruertynge of iustyce. Beware of pytch, you iudges of the worlde, bribes wyl make you peruert iustice. Why you wil say. We touche none. No mary. But my Wyfes your wyfe hath a fyne fynAnglice a receyuer of his masters bribes. ger she toucheth it for you or els you haue a seruaūt a Muneribus he wyl say yf you wyl come to my master and offer him a yoke of oxen, you shal spede neuer the worse

worse but I thincke my Mayster wil take none, when he hath offered the to ỹ maister, then cõmes another seruaunt and sayes. If you wylbring them to the clarke of the kitchen, you shalbe remembred the better. Thys is a fryerly fassion that wyll receyue no monye in theyr handes but wyll haue it put vpon theyr sleues. A goodly rag of poppysh religion. They be lyke graye fryers, they wyll not be sene to receyue no bribes themselues but haue other to receiue for them. Thoughe Samuell sonnes were priuye bribers and kepte the thynge verye close, yet the crye of the people brought it to Samuell, It was a hyd kynde of synne. For mẽ in thys poynte, woulde face it and brace

A fryerly fashion in refusynge of bribes. A goodly rage of poppysh religiõ.

But suche men carrye hyde in their bosomes that accuseth thē.

brace it and make a shewe of vp right dealynge, when they be most gyltye, Neuertheles, thys gere came out. Oh wycked sonnes, that brought both theyr father to deposicion and thē selues to shame. When Samuel herde of theyr faut, he went not about to excuse theyr fautes. He would not beare wyth hys sonnes. He woulde not. Communicare peccatis alienis Be partaker wyth his sonnes offences, he sayed. Ego senui, ecce filii mei vobiscū sunt. As sone as he hearde of it, he delyuered hys sonnes to the people to be punyshed. He wente not aboute to excuse them, nor sayed not, thys is the fyrst tyme, beare wyth them, but presented theym by and by to the people sayinge: Loe here they be, take theym,

Samuel woulde not be partaker of his sonnes offences.

do wyth theym accordyngs to theyr desertes. Oh. I woulde ther were no more bearers of other mens synnes, thē this good father Samuell was. I heard of late of a notable bloudshed. Audio sayeth S. Paule and so do I. I know it not, but I heare of it. Ther was a searcher in london, which executynge his office displeased a marchaunt man, in so much that when he was doinge his office, they were at words, the marchāt man threatned hym, the searcher sayed, the kyng shuld not lose hys custome. The marchant goes me home & sharpes his woodknife, and comes a gaine & knockes hym on ỹ head & killes him, thei ỹ told me ỹ tale saint is winked at, thei loke thorow ther fyngers & wil not se it.

Whe

Weyther it be taken by wyth a pardō or no I cānot tel, but this I am sure, and yf ye beare wyth such matters the deuil shal bear you awai to hel. Bloudshed and murder would haue no bearing. It is aheinous thyng bloudshe dynge and especially voluntary murder and prepensed murder. For in Nnmerye God sayeth it poluteth the whole realme. Polluitur illa terra, et c. et non potest expiari sine sanguine. The lande cannot be purged nor clensed agayne tyl his bloud be shed that shed it. It is the office of a kyng to se such murders pūtshed with death Non frustra gestat gladiū. What wyl ye make of a kynge? He beareth a swerde before hym, not a Pecokes fether. I go not about to stirre you nowe to cru-

de-

Ye but it were better to go to God then to be borne to the deuyll.

Bloudshedding & prepēsed muther would not be borne w̄ all.

The kynge beareth a swerd before him & not a pecokes fether.

delitye, but I speake agaynste bearynge of bloudshed. Thys bearyng muste be loked vpon. In certayne causes of murther such great circumstaunces may be, that the kynge may pardon a murther. But if I were worthye to be of counsaylle, or if I were asked myne aduise, I wolde not haue the kynge to pardō a voluntarye murther, a prepēsed murther.

I can tell where one man slew an other, in a tounshyp, & was attached vpō the same. xii. men were impaneled, the man hadde frendes, the Shyrue labourcd the bench, the. xii. men stacke at it and sayed, excepte he woulde disburse. xii crownes they woulde kynde hym gyltye.

Meanes were found that the

xii.crownes was payed. The quest commes in and sayes not giltye.

Here was a not gyltye for xii.crownes. This is bearyng, And some of the bench were hã ged, thei were wel serued. This makes men bolde to do murder and slaughter. We shoulde re= serue murderynge tyll we come to oure enmenyes, and the kynge bydde vs fight. He that wolde be sturre him than, were apreti felow in dede. Crownes.

If theyr crownes were sha= uen to the shoulders, they were serued well inoughe. I knew where a womanne was got= wyth chylde, and was a sha= med at the matter, and wente into a secrete place, where she hadde no women at her trauail

and

& was deliuered of thre chyldrē at a byrthe.

She wrounge theyr neckes and caste theym into a water, and so kylde her chyldren. So daynelye, she was gaunte agayne, and her neyghboures suspectynge the matter caused herto be examined, & she graunted all. Afterwarde she was rayned at the barre for it, and dyspatched and founde not guilty, throughe bearynge of frendes and bybynge of the iudge.

Where at the same sessyons, another poore womanne was hanged for stealynge a fewe tagges of a hedg, that were not worthe a crowne.

There was a certayne gentle,

man a professour of the word of God(he spedde neuer the better for that ye maye be sure) whoo was accused for murtheryng of a manne, where vppon he was cast into pryso. And by chaunce as he was in prison one of hys frendes came vnto hym for to visite hym, and he declared to hys frende that he was neuer gylty in the murtheringe of the man. So he wente hys wayes, the gentle man was arayned & condempned, and as he wente to hys execution, he sawe hys frendes seruaunte, and said vnto hym. Commende me to thy master, and I pray the tel hym, I am the same man styl I was when he was wyth me.

And if thou tary a whyle, thou shalt se me dye. There was sute

made

made for thys mannes pardon, but it coulde not be gotten. Belike the Shriues or some other bare hym no good wyll. But he dyed for it. And afterwarde I beynge in the Tower, haynge leaue to come to the Lieuetenauntes table. I heard hym saye that ther was a man hanged afterwarde, that kylled the same manne for whome this Gentyl man was put to death. O Lord what bearyng, what bolstering of naughtye matters is thys in a Chrystian realme: I desyre youre Maiestye to remedye the matter, and God graunt you to se redres in this realme in your owne person.

An euyll Shyppe may do somewhat for hys frend in a Shyre, he may helpe to hange vp the gyltles.

An Apostrophe to the kynge for redresse of learnyng and bolsterynge of naughty matters.

Although the my Lord Protector I doubt not and the reste of the counsayle do in the meane

A Godly aduertisemente for noble mē and masters but I feare me it is to Godly to be folowed

whyle all that lyeth in them to redresse thyngs. I would such as be rulers, noble men & maisters shold be at thys poynt w̄ theyr seruauntes to certify thē on thys sort. If anye mā go about to do you wrōg I wyl do mi best to helpe you in your right. But if thou breke the law thou shalte haue iustice. If ye wyll be manquellers, murderers. & trasgressours, loke for no bearynge at my handes. A straunge thynge. What nede wee in the vengeaunce to burden our selues wyth other mēues synnes? Haue we not synnes inowe of oure owne? what neade haue I to burden my selfe wyth other mennes synnes? I haue burdens and .ii. heapes of synnes. One hepe of kno

knowen sinnes, an other of vn knowen synnes. I had nede to say. Ab occultis meis mũda me domine O Lord deliuer me frõ mi hid den and my vnknowe synnes.

Then if I beare wyth other mennes synnes, I muste saye Deliuer me frome my other mennes synnes. A straung saying, from my other mens sinnes. Who beareth wyth other folkes offences, he communicateth wyth other folkes synnes. Men haue sinnes inough of theyr owne, although they beare not and bolster vp other men in theyr naughtines, thys bearinge, this bolsterying & lokyng thorowe their fingers: is naught. What the fayr happe should I (orayne elle) encreale my burden. Myne other mens synnes forgyue me o Lord.

A straũge language they haue hyd syns of theyr owne inough although they beare not wyth gyltines of other mens synnes.

Oh father Samuell would not beare hys owne sonnes. He offered hys owne sonnes to punyshment. And sayd. Ecce filij mei vobiscum sunt. Euen at the fyrste tyme he sayed. Lo, here they be. I discharge my selfe, take them vnto you, and as for my parte.

Prelto sum loqui coram domino et Christo eius. I am here ready to answere for my selfe, before the Lord and hys anoynted.

Behold here I am, record of me before the Lorde. Vtrum cuiusqnã bouẽ. &c. Whether I haue taken any mans oxe, ani mans asse, or whether I haue done any man wronge, or hurte anye man, or ta-

taken any bribes at anye mans hande. I canne commende the Englysh translation that doth interprete munera bribes, not gyftes. They answered, naye forsooth. We knowe no such thinges in you. Testis est mihi deus, saieth he, God is witnes, Quod nihil inueneritis in manu mea. That you haue found nought in my handes. Fewe suche Samuels are in England nor in the world.

Why dyd Samuell thys? marye to purge hym selfe, he was enforced to it, for he was wrōgfullye deposed.

Thē bi this ye mai perceiue the fault of the Jewes, for they offended not God in askynge of a king but for asking for a kinge to the wrongyng and depositiō of good father Samuel. If after

asked hym with suche cyrcumstaunces, that God was offended wyth them.

It is no smale faute to putte a iuste man oute of hys office, & to depose hym vnwoythely.

To chose a kynge contrarynge the ordinaunce of God is a castyng away of God and not of a kyng.

Therfore doubt not, but the tytle of a kynge, is a lawefull thynge, is a lawefull tytle, as of other maiestractes. Onelye let ỹ kings take hede that thei do as it becometh kynges to do, that thei do their office wel. It is a great thing, a chargeable thynge. Let them beware that they do not. Communicare peccatis alienis.

That

ter Samuels death the people had asked of God a kyng they hadde not faulted, but it is no smale faut to put an innocent out of his office. Kyng Dauid likewyse commaūded his peo= ple to be numbred, and there= wyth offended God greuously Why might he not knowe the numbre of hys people? Yes, it was not the numbringe of the people that offended God, for a king may nūbre hys people, but he dyd it of a pride of an e= lation of mynd, not according to Gods ordinance, but as ha= uinge a trust in the numbre of hys men, thys offended God.

Lykewise the Iewes asked a kynge, and therewyth they offended not God. But they as=

That they beare not wyth o-
ther mens faultes for they shal
geue a strayte accounte for all
that perisheth, thorowe theyr
necligence. We perceyue nowe
what thys texte meaneth.

It is wrytten in the laste of
Judicum. In diebus illis nō erat rex
in Israel. In those dayes there
was no kynge in Israel euerye
manne dyd that whyche semed
ryght in hys owne eyes. When
were then allowed to do what
they woulde. When men maye
be alowed to do what they wyl,
then is it as good to haue no
king at al. Here is a wōderfull
mater, that vnpreching prelats
shuld be suffered so long. They
can alledge for them selues. vii
C. yeares. Thys whyle the Re-
alme had bene as good to haue

no

no kyng, likewise these brybing iudges hathe bene suffered of a long tyme, & then it was, Quasi non fuisset rex in anglia. To suffer this is almuch to say. There is no king in Englād, it is the dutye of a kynge to haue al states set in order to do their office. I haue troubled you to lōg. I wil make an end brefly. Beati qui audiūt verbum. Blessed be thei ỹ hear the word of god, but so that thei folowe it, & kepe it in credite, in memori, not to depraue it & slaūder it, & bring the preachers out of credite, but that folowe it in theyr life, and liue after it. He graūt you al that blessing that made both you and me. Amen.

The

¶ The firste Sermon of Mayster Hughe Latimer, whych he preached before the kynges Maiesty wyth in hys Graces Palaice at Westminster the xii. daye of Aprill.



Quecunque scripta sunt ad nostrã doctrinam scripta sũt. All thinges that are writtẽ, they are writtẽ, to be our doctrine. What doctrine is writte for vs in the .viii, Chapter, of the fyrst boke, of the kynges, I dyd partely shewe vnto you (most honorable audiẽce) this day sennight, of that good mã father Samuell, ỹ good iudge howe good a mã he was, what heal-

helpers, and coadiutours. he toke vnto ham, to haue hys office well discharged. I tolde you also of the wyckednes of hys sonnes, howe they toke bribes, and lyued wyckedlye, and by that meanes, brought both theyr father, and thē selues to depolition. And howe the people dyd offende God in asking a Kynge in father Samuelis tyme. And howe father Samuel was put from his office, who deserued it not. I opened to you also, howe father Samuel cleares hym selfe, that be know not ꝑ fauts of his sōnes he was no bearer w̄ his sōnes he was sory for it, whē he herde it, but he wold not beare w̄ thē in their wickednes. Filii mei nobiscū sunt. my sōs ar w̄ you saith he

Do wyth theym accordynge to theyr desertes, I wyl not maintayne them, nor beare with the. After that he cleares him selfe at the kinges fete, that the people had nothinge to burthen hym with al, neyther money, nor money worth. In treatinge of that part, I chaunced to shewe you, what I heard of a mã that was slayne, and I heare saye it was not well taken.

Forsoth I entend not to empayre anye mannes estimation or honestye, and they that enforce it to that, enforce it not to my meanynge. I sayd I heard, but of suche a thynge, and toke occasion by that, that I heard, to speake agaynste the thynge, that I knewe to be noughte, that no man should beare with

anye

any mā to the mayntenaūce of voluntary and prepensed murder. And I here saye syns, the man was otherwise an honest man, and they that spake for hym, are honest men. I am inclinable inoughe to credyte it. I spoke not by cause I woulde haue anye mannes honestye impayred. Onelye I dydas Saynct. Paule dyd, who hearynge, of the Corinthyans, that there shoulde be contencions and myscordze a mōg them, dyd wryte vnto theym that he harde, and there vpon by occasion of hearynge he set furth verye holsome doctryne of the supper of the Lorde. We might not haue lacked that doctryne I tel you. Be it so the Corinthians had no suche contencions

among thē, as Paule wrote of, Beit so, they had not misordred themselues, it was neyther of nor on, to that that Paule sayed. The matter laye in that, that vpon hearynge he would take occasiō to set out the good & true doctrine. So I did not affirme it to be true ỳ I hard. I spake it to aduertise you, to be ware of bearinge, wyth wylful and prepensed murder. I wold haue nothing enforsed against any man. This was myne entent and meanynge. I do not knowe, what ye call chaunce medlym the lawe, it is not for my studye. I am a scholer in scripture in gods boke, I study that I knowe what voluntary murder is before God. If I shall fal out wyth a man. He is an-

angrye wyth me, and I wyth hym, and lackynge opportunitie and place, we shall put it of for that tyme, in the meane season I prepare my weapon, & sharpe it agaynste a nother tyme, I swell and boyle in thys passion towardes hym. I seke him, we medle together, it is my chaūce by reasō my weapon is better then his, & so furth, to kyl him, I geue hym his dethes stroke, in my vengaūce and anger. Thys call I voluntarye murder in scripture, what it is in the lawe I can not tell. It is a greate synne, and therefore I call it voluntarye. I remembre what a greate Clarke wryteth of thys.

Omne peccatum adeo est Voluntarium ut nisi sit Voluntarium, non sit peccatum.

Euerye synne (sayeth he) is so voluntarye, that if it be not voluntarye, it can not be called synne. Synne is no actuall synne, if it be not voluntarye. I would we woulde all knowe oure faultes and repente, that that is done, is done, it can not be called backe agayne. God is mercifull, the Kynge is mercifull, heare we maye repente, thys is the place of repētaunce When we are gone hence, it is to late then to repent. And let vs be content wyth such order as the magystrates shall take. But suer it is a perillous thing to beare wyth anye such matter. I toulde you what I hard saye, I woulde haue no mans honestye empayred by my tellynge. I harde saye syns of a

no

nother murder, that a Spanyarde shoulde kyll an Englysheman, and ronne hym thorowe wyth hys swerde: they saye he was a tall man. But I here it not that the Spanyarde was hanged for hys labour. If I had, I woulde haue tould you it to. They tell out, as the tale goeth, a bout a whore. O Lord what whordom is vsed nowe a dayes. As I here by the relacion of honeste men, whyche tell it not after a worldlye sorte, as thoughe they reioysed at it, but heuely, wyth heuy hertes, howe God is dyshonored by whoredome in thys cytie of Lõdon. Yea the bancke, when it stode, was neuer so commune. If it be true that is tould, it is maruayle ỹ it doeth not sincke,

and that the earth gapeth not and swalloweth it vp. It is wō-derfull that the citye of London doeth suffer such whordom vnpunished. God hath suffered long of hys great lenitie, mercye, and benyngnitye, but he wyl punishe sharply at length, if we do not repente. There is sum place in London, as they saye, *immunitie*, *impunitie*. What should I call it? a preueledged place for whoredome. The Lorde Mayer hath nothynge to do there, the Sheriffes, they can not medle wyth it. And the queste, they not enquire of it, and there men do bryng theyr whores, yea other mennes wyues, and there is no reformacion of it.

Ther

There is suche dysynge howses also, they saye, as hath not bene wonte to be, where yong Gentlemenne dyse away their thryfte, and where dysynge is, there are other folyes also. For the loue of God lette remedye be hadde, lette vs wrestle and stryue agaynste synne. Wenne of Englande in tymes paste, when they woulde exercyse theym selues (for we must nedes haue some recreation, oure bodyes cannot endure wythoute some exercyse) they were wonte to goo a broode in the fyeldes a shootynge, but nowe is turned in to glossyng, gullyng, and whorynge wythin the house.

The arte of shutynge hath ben in tymes past much estemed in this realme, it is a gyft of God that he hath geuen vs to excell all other nacions wyth all It hath bene goddes instrumente, whereby he hath gyuē vs manye victories agaynste oure enemyes. But nowe we haue taken vp hoyynge in tounes, in steede of shutynge in the fyeldes. A wonderous thynge, that so excellente a gift of God shoulde be so lytle estemed. I desyer you my Lordes, euen as ye loue the honoure, and glory of God, and entende to remoue his indignacion, let there be sente fourth some proclimacion, some sharpe proclimacion to the iustices of peace, for they do not their dutye. Justices

nowe

now be no iustices, ther be ma-
nye good actes made for thys
matter already. Charge them
vpō they allegiaunce ỹ this sin
gular benefit of God maye be
practised, and that it be not tur
ned into bollyng, glossyng and
whorying wythin the townes,
for they be negligente in exce-
cutyng these lawes of shuting.
In my tyme, my poore father,
was as diligent to teach me to
shote, as to learne anye other
thynge, and so I thynke other
menne dyd they children. He
taught me how to drawe, how
to laye my bodye in my bowe,
and not to drawe wyth strēgth
of armes as other nacions do,
but with strength of the bodye
I had my bowes boughte me
accordyng to my age & strēgth
as

as I encreased in them, so my bowes were made bigger, and bigger, for men shal neuer shot well, excepte they be brought vpinit. It is a goodly art, a holsome kynde of exercise, & much commended in physike. Marcilius Sicinus in hys boke *de triplici uita* (it is a greate while sins I red hym nowe) but I remẽbre he commendeth this kinde of exercise, and sayth, that it wrestleth agaynst manye kyndes of diseases. In the reuerẽce of God, let it be continued. Let a Proclamation go furth, chargynge the Justices of Peace, ẏ they se suche Actes & statutes kept, as were made for this purpose. I wyl to my matter. I entend this day to entreate of a pece of scripture, writtẽ in the

begynynge of the .v. Chapter of Luke. I am occasioned to take thys place by a boke sent, to the Kynges Mayestye that deade is, by Mayster Poel. It is a texte, that he doeth greatlye abuse, for the supremitye. He rackesit, and violentesit, to serue for the mayntenaūce of the bysshop of Rome. And as he did enforce the tother place, that I entreated of last, so dyd he inforce thys also, to serue hys matter. The storye is thys.

Our Sauioure Christe was come nowe to the banke of the water of Genezareth. The people were come to hym and flocked aboute hym to ere hym preache.

And

And Jesus toke a boote that was standynge at the poole, it was symōnes bote, and wente into it. And sittyng in the bote he preached to them that were on the bancke. And whan he had preached and taught thē, he spake to Simon and bade hym launch out fourther into the depe, and lose hys nettes, to catche fysshe. And Symon made aunswere, and sayed. Mayster, we haue labored all nyght, but we caught nothyng howe be it at thy commaundement because thou byddest vs, we wyll go to it agayne. And so they dyd, and caught a greate draught, a miraculus draught so much that the net bracke, & they called to theyr fellowes that were bye, for they had. ii. botes

botes to come to healpe them, and they came and filled both theyr botes so full, that they were nygh drounynge. Thys is the storye: That I maye declare thys texte so, that it maye be to the honoure of God and edificacion of youre soules and myne boeth. I shall desier you to healpe me wyth your prayer in the whiche. &c.

Factum est autem. (Sayth the text) *cũ turba irrueret in eum*. Sayncte Luke telles the storye, and it came to passe, when the people presed vpõ hym, so that he was in perill to be cast into the pond they rushed so faste vpon hym and made such throng to him. A wonderous thynge, what a desyre the people had in those dayes to heare oure sauioure

Chryst

hyllte preache, and the cause may be gathered of the latter and of the chapter that went before. Oure Sauioure Christ had preached vnto them, and healed the sycke folkes of suche diseases and maladies as they had and therefore the people woulde haue retayned hym styll. But he made them answere, and sayed.

E' aliis ciuitatibus oportet me euangelisare regnum dei, nam in hoc missus sum. I must preache the kyngedome of god to other cyties also, I muste shewe them my fathers wyll: for I came for that purpose. I was sente to preache the worde of God. Our Sauioure Christ sayed, howe he muste not tarye in one place, for he was sent to the worlde to preache euerye where.

where. Is it not a meruaylous thyng, that oure vnpreaching prelates can read thys place, & yet preach no more then they do. I maruayle, that they can go quyetlye to bed, and ſe how he alloureth thē with hys eram ple, to be diligente in theyr, office. Here is a godly leſſon alſo howe oure Sauioure Chriſte fled from glory. Yf theſe ambiciouſe parſons, that climbe to honoure by bywales inordinatly, would cōſider this erample of Jeſus chriſt, they ſhold come to more honour thē they do: for when theiſeke honour by ſuch bywalkes, thei come to cōfuciō honour foloweth thē ỹ ſle frōit. Our ſauiour Chriſt, gat hym away erlye in the mornynge, and went vnto the wildernes.

I

I woulde they woulde folowe thys example of Chryste, and not seke honoure by suche by wayes as they do. But what dyd the people? when he had hyd hymselfe, they smelled hym out in the Wyldernes, and came vnto him, by flockes, and folowed hym a greate nombre. But where reade you that a greate nomber of scribes and Pharises, and Byshoppes followed hym. There is a doctour that wryteth of thys pale, his name is Doctoure Gorrham, Nycolas Corrham, I knewe hym to be a schoole Doctoure a greate while a go, but I neuer knewe hym to be an enterpreter of scripture tilnowe of late. he sayeth thus, *maior deuccio in laicis vetulis quam in clericis, et .c.* There

is

is more deuocion sayeth he; in laye folke, and olde Wyues; Theke symple folke, the vulgere people, thē in the clarkes, they be better affecte to the worde of God, then those, that be of the cleargye. I maruyle not at the sentence, but I maruayle to fynd such a sentence in such a doctor. Yf I shoulde saye so much, it would be sayed to me, that it is an euyll byrd that defiles hys owne nest; and *Nemo leditur nisi a seipso*. There is no man hurte, but of hys owne selfe. There was veryfied the sayinge of oure Sauoure Christe Whiche he spake in an other place. *Vbicunque fuerit cadauer, ibi congregabuntur aquile.* Where soeuer a deade carion is, thither wil ỹ egles gather. Our sauioure christ

compares hymselfe to a deade carrion, for where the carrion is, there wyl the Egles be, and though it be an euyl smel to vs: and stynckes in a mans noose yet it is a swete smell to the Egles, they wyl seke it out. So the people sought oute Chryst, they smelt hys sauour, he was a swete smell to them. Ye is Odor vitæ ad uitam, the smel of life to life. Thei flocket about him lyke Egles. Christ was the carrion, & the people were the Egles.

Thei had no pleasure to heare the Scribes and the Phariseis thei stancke in their nose, their doctrine was vnsauery, it was but of Lolions, of decimations of Anets seade, and Cummyn and suche gere. There was no comfort in it for sooze consciences, there was no consolation

for

for wounded soules, there was no remedye for synnes, as was in Christes doctryne. Hys doctryne eased the burden of the soule, it was swete to the common people, & sower to ỹ Scribes. It was such comforte and pleasure to thē, that thei came flockyng about hym. Wherefore came thei? Vt *audirent uerbū dei*, it was a good commyng. They came to heare the word of God. It was not to be thought that they came all of one mynde to here the worde of GOD. It is lykely ỹ in so grat a multitude, some came of curiositie, to here some nouelles, & som cāsmellig a swete sauour, to haue cōsolation & cōfort of Gods word for we cannot be saued wout hering of the worde. It is a necessarye waye to saluation.

We can not be saued wythout
fayeth, and fayth commeth by
hearynge of the worde. *Fides ex
auditu.* And howe shal they heare
wythout a preacher? I tel you
it is the fote steppes of the lad-
der of heauen, of oure saluacio.
There must be preachers if we
loke to be saued. I toulde you
of thys gradacion before in the
tenth to the Romaynes. Con-
sider it well. I had rather ye
shoulde come of a naughtye
mynde, to heare the worde of
God, for noueltye, or for curiosi-
te to heare some pastime, then
to be awaye. I had rather ye
shoulde come as the tale is by
the Gentelwoman of London
one of her neyghbours mette
her in the streate, and sayed
mestres whether go ye, Mary
say-

sayed she, I am goynge to S. Tomas of Acres to the sermō, I coulde not slepe al thys laste nyght, and I am goynge now thether, I neuer sayled of a good nap there, and so I had rather ye should go a napping to the sermons, than not to go at al. For w what mind so euer ye come, thoughe ye come for an ill purpose, yet peraduenture ye maye chaunce to be caught or ye go, the preacher maye chaunce to catche you on hys hoke. Rather then ye should not come at al, I would haue you come of curiositie, as Sayncte Augustyne came to heare Sainct Ambrose. When Sayncte Augustyne came to Myllane, (he telles the storye hym selfe in the end of his boke

of confessiõs) he was very desi-
rous to here S Ambrose, not
for any loue he had to the doc-
trine ỹ he taughte, but to here
his eloquẽce, whether it was
so greate, as the speache was,
and as the brute went. Wel, be
fore he departed Sayncte am-
brose caught hym on hys hoke
and conuerted hym so, that he
became of a Maniche, and of a
platonicke a good christiã, a de-
fender of christes religion, and
of the fayeth afterwarde. So
I woulde haue you come to ser
mones. It is declared in many
mo places of scripture, howe
necessarye preachynge is, as
thys. *Euangelium est potentia dei ad sa-*
omni credenti. The preachynge of
the Gospel, is the power of god
to euery man that doth beleue.

He

He meanes gods worde opened, It is ỳ instrument, & the thing wherby we are saued. Beware beware ye diminiche not thys office, for yf ye do, ye decaie godes power to al that do beleue. Chriſte sayeth consonaunte to the same. *Niſi quis renatus fuerit e ſupernis, non potest uidere regnum dei.* Except a man be borne a gayne from a boue, he can not se the kyngdome of God. He muſte haue a regeneracion: and what is this regeneracion? It is not to be Chriſtened in water (as these fyxe brandes expound it) and nothynge elles. Howe is it to be expounded then? sayncte Peter sheweth. That one place of Scripture declareth another. It is the circumstaunce, and collacion of places that

make scripture playne. *Regenerati mur autem* (sayeth Sayncte Peter) and we be borne a gayne. Howe? *Non ex semine mortali, sed immortali.* Not by a mortall seade, but by an immortall. What is this immortall seade? *per sermonem dei uiuentis.* By the worde of the liuyng God, by the worde of God preached and opened. Thus commeth in oure newe byrth. Here you maye se howe necessarye thys office is to oure saluacion. This is the thynge that the deuill wrastleth most agaynste, it hath bene all hys studye to decaye thys office, he worketh agaynste it as muche as he can he hath preuailed to much, to much in it. He hath set vppe a state of vnpreachynge prelacye in this Realme this. vii. c. yere, A state of vnpreachyng prelacy

He

He hath made vnpreachynge prelates. He hath styrred vp by heapes to persecute thys office in ỹ title of heresy he hath sturred vppe the Magistrates to persecute it in the title of sedicion. And he hath stirred vp the people to persecute it wyth erpsbacions & slaũderous wordes, as by the name of newe learnynge straunge preacheyng: and wyth impropriacions he hath turned preachynge in to pruate Masses. If a pueste shoulde haue left Masse vndon On a sonday wyn these ten yeres, all Enlande shoulde haue wondered at it, but they might haue left of the sermon .xx. sondayes and neuer haue ben blamed. And thus by these impropriations pruate Masses were

set

set vp, and preachynge of gods worde troden vnder foote. But what doth he now? what doeth he now? he sterres mē vp to outragious rearyng of rētes, that poore mē shal not be able to fynd their childrē at the schole to be diuines. What an vnreasonable deuill is thys? he prouides a grate while before hād for the time that is to come. He hath broughte vp nowe of late the most monstrouse kynde of couetoulnes that euer was heard of. He hath inuented fee fermyng of benefices, and al to decaye thys office of preachynge, in so much that whē any man heare after shall haue a benefice, he maye go where he wyll for any house he shall haue to dwell vpon, or any glebe landes

to

to kepe hospitalitie withal, but he must take vp a chãber in an Alehouse & there sit and playe at ỹ tables all the day. A goodlye curate. He hath caused also through this monstrous kinde of couetuousnes, patrons to sel theyr benefices. Yea what doth he more? He gettes him to the vniuersitie, and causeth great mẽ & squiers to sẽd theyr sonnes thither, & put out poore scholars ỹ should be diuines: for theyr parentes entẽd not they shallbe preachers, but ỹ they may haue a shewe of lerninge. But, it were to lõg to declare vnto you what desceit & meanes ỹ diuel hath foũd to decaie ỹ office of saluaciõ, this office of regeneratiõ. But to return to my matter. The people came to here ỹ word of god, thei hard him wil-

lẽce I

I remember nowe a saying of Sayncte Chrisostome, and per aduenture it myght come here after in better place, but yet I wyll take it, whiles it commeth to my mind. The saying is this. *Et loquentem eum audierunt in silentio, seriem locutionis non interrumpentes.* They harde hym (sayeth he) in silẽce, not interruptynge the order of his preachinge. He meanes: they hard hym quietkely, without any shouelynge of feete, or walkynge vp and downe. Suerly it is an yl myscorder, that folke shalbe walkyng vp and downe in the sermon tyme (as I haue sene in this place thys Lente) and there shalbe suche hustynge and bustynge in the preachers eare, that it maketh hym often tymes to forget hys mat-

matter. O let vs consider the Kynges Maiestyes goodnes, Thys place was prepared for banketynge of the bodye, and hys Maiestye hath made it a place for the comforte of the soule, and to haue the worde of God preached in it, shewynge hereby that he would haue all hys subiectes at it, if it myghte be possible. Consider what the Kynges Maiestye hathe done for you, he alloweth you all to heare wyth him. Cõsider wher ye be, fyrst ye oughte to haue a reuerence to Godds word, and thoughe it be preached by poore men, yet it is the same worde that oure Sauioure spake. Consider also the presẽce of the Kynges Maiestie Gods highe vycare in earth, hauyng a re-

spette

spect to his personag, ye ought to haue reuerence to it, & consider that he is goddes hyghe minister, & yet alloweth you all to be partakers wt him of ỹ herynge of gods word. This benefit of his would be thankefully taken, & it would be highly estemed. Yea in cẽce, as Chrisost ō sayeth. It maye chaunce that sume in the companye may fall sicke, or be diseased, if there be any suche, let them go away, wt silẽce, let them leaue their salutations tyll they come in the courte, let them departe with silence. I toke occasion of Chrisostomes wordes to admonyshe you of thys thynge. What shold be ỹ cause, that our Sauioure Christe wente into the bote? the scripture calleth it Nauis or nauicula. But it was no ship.

it

it was a fishers bote, thei were not able to haue a shyp. What shoulde be the cause, why he would not stand on the bāke & preach ther, but he desired Peter to drawe ỹ bote some what frō ỹ shore into ỹ middes of the water. What shold be ỹ cause? What shold be the cause? One cause was, for that he might sit their more cōmodiously, thē on ỹ bāke, an other cause was, for ỹ he was like to be thrust into ỹ pōd of ỹ peple ỹ came vnto him. Whi? our sauiour Christ might haue wel stode thē, he was strōg inough to haue kept hymselfe frō thrustīg into the water. He was strōger, thē the yal, yf he had listed he myght haue stode on the water, as wel as he walked on the water, truth it is, so might he haue done in dede.

But

But as it was sometyme hys pleasure to shewe the power of hys Godheade, so he declared nowe the infirmitie and imbecilitye of hys manheade. Heare he geueth vs an example what we shall do, we must not tempt God by any miracles, so lōg as we may walke by ordinary wayes. As oure Sauioure Christ when the diuel hadde hym on the top of the temple, and wold haue had hym caste hym selfe doune, he made hym this aunswere. *Non tentabis dominum deum tuum.* Thou shalt not tempt thy lord God, as if he shoulde haue sayd. We maye not tempte God at all, it is no tyme nowe to shewe any miracles, there is an other way to go doune, by greefinges. Thus he dyd to shewe vs

hs an example, that we muste not tempte God, except it be in extreme necessitye, and when we cannot other wayes remedy the matter to leaue it all to God, elles we maye not tempt the maiestye of hys deyte. Beware temptynge of God: wel, he commes to Simons bote, and why rather to Simons bote then an nother. I wyl aũswere, as I finde in experience in my selfe. I came hither to day, frõ Lambeth in a whirry and when I came to take my bote, the water mẽ came about me, as the maner is, and he wold haue me, & he wold haue me. I toke one of them. Nowe ye wyll aske me why I came in ỹ bote, rather thẽ in a nother,

be-

.xi.

because I woulde goin to that
that I se stande nexte me, it
stode moze commodiously for
me. And so dyd Christe by Si-
mons bote. It stode never for
him, he sawe a better seate in
it. A good natural reaso. Nowe
come the papistes, and they
wyll make a misterie of it, they
wyll pyke out the supremesy of
the Bishop of Rome in Peters
bote. We maye make allegori-
es in onghe of euerye place in
scripture, but suerli, it must ne-
des be a symple matter that
standes on so weke a grounde.
But ye shall se further. Ye de-
sired Peter to thruste out hys
bote from the shore. Ye desired
hym. Heare was a good lesson
for the Bishop of Rome, and al
hys colledge of Cardinalles to
lerne

learne humilitye and gentelnes. *Rogabat eum.* He desired hym, it was gētly done of hym, without any austeritie, but wyth all vrbanitie, myldnes, & softnes and humilitye. What an example is thys, that he giues them heare: but they spie it not they can se nothynge but the supremicye of the Bysshop of Rome. A wounderous thynge what syghte they haue. They se nothynge but the supremicye of the Bysshop of Rome. *Imperabatis ouibus meis*, sayeth Ezechiell, *cum asperitate, et austeritate, et dispersæ sunt absque pastore.*

Ye haue ruled my shepe and commaunded them wyth greate lordlines, austeritye, and power, and thus ye haue dispersed my shepe abrode, and

why? Ther was no shepyard, they had wanted one a great while. Rome hath bene many hūdred yeres wout a good shepard, They would not lerne to rule thē gētly, they had rule ouer thē, but it was w curlings ercōmunicacions, w great austerite, and thūderboltes, and the diuel and al, to mayntaine their vnpreachyng prelacye. I beseche God open their eyes, that they maye se the trueth, & not be blinded with those thynges that no mā can se but they. It folowethin the text. *Sedens docebat de naui*, He taught sittyng. Preachers be lyke, were sitters in those dales, as it is written in another place. *Sedent in cathedra moisi*. They sette in the chayer of Moses.

I

I woulde oure preachers woulde preache sittynge, or standynge, one waye, or other. It was a godly pulpit that our Sauiour Christ hadde gotten hym here. An olde rotten bote. And yet he preached hys fathers wyll, hys fathers message out of thys pulpyt. He regarded the people more then ỹ pulpit. He cared not for the pulpit, so he myght do the people good. In dede it is to be cõmẽded for the preacher to stand, or sit, as the place is, but I would not haue it so superstitiously estemed, but that a good preacher may declare ỹ word of god sittīg on a horse, or prechīg in a tre. And yet if this shold be done, ỹ vnpreaching prelattes would laughe it to shorne.

And though it be good to haue the pulpit set vp in churches, that the people may resort thyther, yet I woulde not haue it so superstitiously vsed, but that in a prophane place the worde of God might be preached some times, and I woulde not haue the people offended wyth all, no more, then they be with our Sauioure Christes preachyng out of a bote. And yet to haue pulpetes in churches it is very well done to haue them, but they woulde be occupied, for it is a vayne thyng to haue them as they stād in many churches. I harde of a Byshop of Englande that wente on visitacion and (as it was the custom) whē the Byshop shoulde come and be runge into the toune, the

greate

greate belles clapper was fal-
len doune, the tyall was broke,
so that the Bysshop coulde not
be runge into the toune. Ther
was a greate matter made of
thys, and the chiefe of the pa-
rysshe were muche blamed for it
in the visitacion. The Bysshop
was some what quicke wyth
theym, and signified that he
was muche offended. They
made theyr aunsweres, and
excused them selues, as wel as
they coulde, it was a chaunce,
sayd they, th[illegible] ỹ clapper brake
and we coulde not get it amen-
ded by and by, we must tarye
til we can haue done it. It shal
be amended as shortelye as
maye be. Amonge the other
there was one wyser then the
rest, and he commes me to the

Bishop. Why mi Lord, sayth he, doth your lordship make so grat matter of the bell, that lacketh hys clapper? here is a bell, sayeth he, and poynted to the pulpit, that hath lacked a clapper thys .xx. yeres. We haue a parson, that fetteth out of thys benefice fiftye pounds euerye yere, but we neuer se hym. I warrant you ỹ Bishop was an vnpreachyng prelate. He could fynde faute wyth the bel, that wanted a clapper, to ryng hym into the toune, but he could not fynd any faut wyth the parson that preached not at his benefice. Euer thys office of preachynge hath bene least regarded, it hath skante hadde the name of goddes seruyce They must synge, *Salue scs. adies* aboute the

the churche, that no man was the better for it, but to shewe theyr gaie cotes, and garmentes. I came once my selfe to a place, ridyng on a iornay home warde from London, and I sente worde ouer nyghte into the toune that I would preach there in ỹ morninge because it was holy day, and me thought it was an holye dayes worcke. The church stode in my waye, and I toke my horse, and my companye, and went thither, I thoughte I shoulde haue founde a greate companye in the churche, and when I came there, the churche dore was faste locked.

I tarried there halfe an houer and more, at last the keye was

found

founde, and one of the parishe commes to me and sayes. Syr thys is a busye daye wyth vs, we can not heare you, it is Robyn hoodes daye. The parishe are gone abrode to gather for Robyn hoode, I praye you let them not. I was fayne there to geue place to Robyn hoode. I thought my rochet shoulde haue bene regarded, thoughe I were not, but it woulde not serue, it was fayn to geue place to Robyn hoodes men.

It is no laughynge matter my friendes, it is wepyng matter, a heauy matter, a heauy matter, vnder the pretence for gatherynge for Robyn hoode, a traytoure, and a thefe, to put out a preacher, to haue hys office lesse estemed, to prefer Ro-

Robyn hod before the ministra-
cion of Gods word, and all thys
hath come of vnpreachynge
prelates. Thys Realme hath
ben ill prouided for, that it hath
had suche corrupte iudgemen-
tes in it, to prefer Robyn hode
to goddes worde. If the By-
shoppes had bene preachers,
there shoulde neuer haue bene
any suche thynge, but we haue
a good hope of better. We haue
had a good begynnynge, I be-
seech God to continewe it. But
I tell you, it is farre wide, that
the people haue suche iudge-
mentes, the Byshoppes they
coulde laughe at it. What was
that to them? they would haue
them continewe in their igno-
raunce styll, and them selues
in vnpreachyng prelacye. Wel,
sir.

lyttynge, lyttynge. He latte
donne and taught. The texte
doeth tell vs that he taughte,
but it doeth not tell vs what
he taughte. If I were a papist
I coulde tell what he layed. I
woulde in the Popes iudge-
mente shewe what he taught.
For the Bysshop of Rome hath
in *scrinio pectoris sui*, the true vn-
derstandynge of Scriptures.
Yf he cal a cōsayle of colledge
of Cardinalles, he hath au-
thoritye to determyne the sup-
per of the Lorde, as he dyd at
the counsayle of Florence.
And Pope Nicolas, and By-
shoppe Langfrancke shal come
and expounde thys place, and
saye, that oure Sauioure
Christe, sayed thus. Peter I

do

do meane thys by syttynge in thy bote that thou shalte goo to Rome, and be Bysshoppe there fiue and twentie yeares, after myne ascension. And all they successours shal be rulers of ỹ vniuersal church after ỹ. Yeare wouldе I place also holye water, and hollye breade, and all vnwrytten verytes, if I were a Papiste, and that Scripture is not to be expoun dyd by anye priuate interpretation, but by oure holye father, and hys colledge of Cardinalles.

Thysis a greate dele a better place then. *duc in altum*. But what was Chystes sermon? it maye sone be gathered what it was. He is alwayes like hym selfe.

Hys

Hys fyrste Sermon was. *penitentiam agite*, do penaunce, your lyuynge is naught; repente. Agayne at Nazareth, whan he redde in the temple and preached remission of synnes, and healynge of woundyd consciences, and in the longe sermon in the mount, he was alwayes lyke hymselfe, he neuer dissented from hymselfe. Ah there is a writer hath a ioile text here, and hys name is, Dionisius. I chaunced to mete wyth hys boke in my Lorde of Caunterberyes' librarye: he was a Monke of the charterhousse. I maruayle to find such a sentence is that authour. What taught Christ in thys sermon? Mary sayeth he, it is not written. And he addeth more vnto

st. *Euangeliste tantum scripserunt de sermonibus et miraculis christ quantum cognouerunt inspirante deo sufficere ad edificacionem ecclesie ad confirmacionem fidei, et ad saluten animarum.* It is true it is not wrytten. All hys miracles were not wrytten, so neyther were all hys sermons wrytten, yet for all that the euangelistes dyd wryte so muche as was necessary. They wrote so muche of the miracles and sermons of Christ as they knewe by godes inspiracion to be sufficēt for the edifiynge of the churche, the confirmacion of oure fayeth and the health of our soules. If thys be true as it is in dede, where be written verities? I meruayle not at the sentence but to fynde it in suche an authour. Jesus what authoriti he gy-

gyues to goddes worde. But GOD woulde that suche men shoulde be wytnesse wyth the authoritye of his boke, wil thei nill they.

Nowe to drawe towardes an ende. It folowethin the text *duc in altum*. Here comes in the supremitye of the Bysshoppe of Rome. When oure Sauioure Christ had made an ende of hys sermō and had fed their soules, he prouided for theyr boddies Fyrst he began wyth the soule. Christes worde is the fode of it. Nowe he goth to the body, he hath charge of them boeth, he gyueth fode for them boeth: we must commit the fedyng of the body and of the soule to hym. Well, he sayeth to Peter. *duc in altum*. Launche in to the depth,

put

put forth thy bote farther into the deepe of the water. Lose youre nettes, nowe fysshe. As who shoulde saye, youre soules are now fedde, I haue taught you my doctrine, nowe I wyll confirme it wyth a miracle. Lo syr here is *duc in altum*. Here Peter was made a greate man saye the Papistes, and all hys successours after hym. And thys is deriued of these fewe wordes. Launch into the deepe. And their argumente is thys: he spake to Peter onelye, and he spake to hym in the singular number, ergo he gaue him such a preeminence aboue the rest. A goodly argument, I wene it be a sillogismus. *in quem terra pontus*. I will make a lyke argument, Oure Sauioure Christe sayed

to Judas, whan he was about to betraye hym *quod facis fac citius*. Nowe whan he spake to Peter ther were none of his disciples by, but James and John, but whan he spake to Judas they were al ꝑsẽt. Wel, he sayd vnto him, *quod facis fac citius*. Spede thy busines, ẏ thou hast in thy heade, do it. He gaue him here a secret monicion that he knewe what he intẽded, if Judas had had grace to haue taken it and repented. He spake in the singular number to him, ergo he gaue hym some ꝑeminence. By like he made him a Cardinall, and it mighte ful wel be, for they haue folowed Judas euer syns. Here is as good a grounde for the Coledge of Cardinalles, as the other is for the supꝑiritie of the Bishop of

of Rome. Our Sauiour Christ (say they) spake onely to Peter for preeminence, because he was cheife of the Apostles, and you cā shewe none other cause Ergo thys is the cause why he spake to hym in the syngular number. I dare saye there is neuer a whirrimā at Westminster bridge but he can answere to thys, and gyue a naturall reason of it.

He knoweth that one man is able to shoue the bote, but one man was not able to caste out the nettes, and therefore he sayed in the plurall nomber. *laxate retia*: Louse youre nettes: and he sayed in the syngular number to Peter, launch out the bote. why? because he was able to do it.

But he spake the other in the plural nomber, because he was not able to conuaye the bote, and cast out the nettes to. One man coulde not do it. Thys woulde the whirry man saye, and that wyth better reason, then to make such a misterie of it, as no mã can spye but they. And the cause why he spake to all, was to shewe that he wyll haue all Christen mẽ to worcke for their lyuynge. It is he that sendes foode both for the body, and soule, but he wyll not send it, wythoutlabour. He wyll haue all Christen people to labour for it, he wyll vse our labour as a meane whereby he sendeth our foode. Thys was a wounderous myracle of our Sauioure Christe, and dyd

dydit not onely to allure them to hys discipleshippe, but also for our commodity e. It was a seale, a seale, to seale, hys doctrine wythall. Nowe ye knowe that suche as be kepars of seales, as my Lorde Chauncelour and suche other, what so euer they be, they do not all wayes seale, they haue a sealynge tyme (. For I haue harde poore men complaine, that thei haue bene put of from tyme to tyme of sealynge to another, tyll all they r money were spent). And as they haue tymes to sealein, so oure Sauioure Christe had hys tyme of sealynge. When he was here in earth, wyth his Apostles, and in the tyme of the primitiue churche, Christes doctrine was sufficientelye sea-

led already wyth seales of hys owne makynge, what shoulde oure seales do? What nede we to seale hys seales? it is a confirmed doctrine alredi. O luther, when he came into that worlde fyrst, and disputed agaynst the decretales, the Clementines, Alexandrines, Extrauagantines, what a do had he. But ye wyll saye paraduenture he was deceyued in some thynges I wil not take vpon me to defend him in al pointes, I wil not stand to it, ẏ al that he wrot was true, I thinke he would not so hym selfe. For there is no man, but he maye erre. He came to further and further knowledge, (but suerly he was a good instrumēt). Wel I say, when he preached fyrste they called vpō him to do myracles, they

thei were wrought before. And so we nede to do no miracls. In dede when the popish prelates preached fyrst, thei had nede of miracles, & the deuil wroughte some in the preachynge of purgatorye. But what kynde of miracles these were, all Englande doeth knowe, but it will not knowe. A wounderfull thinge, that the people wyl contynewe in theyr blyndnes and ignorāce stil. We haue greate vtilitie of the miracles of oure sauiour Jesus Christe. He doth signifye vnto vs, by this wōderful worcke, ỹ he is Lord as wel of ỹ water as of the lād. A good cōfort for those ỹ be on ỹ water, whē thei be in am tēpest, or dāger to call vpon him. The fishe here came at his cōmaūdemēt.

Here we maye learne that all thynges in the water are subiecte to Chriſte. Peter ſayed. Syr, wee haue laboured all nighte, and haue not caught one fynne, howe be it at youre word we wyll to it a freſhe. By this it appereth that ỹ gaine, the lucre, the reuenewes that we get, muſt not be imputed to oure labour, we maye not ſay, gramercy labour: it is not oure labour, it is our ſauiour Chriſt that ſendeth vs luynge, yet muſte we laboure, for he that ſayed to Peter labour, and he that bad the fyſhers laboure, biddes all menne to laboure in theyr buſines. There be ſome people that aſcribe their gaynes, theyr encreaſe, gotten by anye faculty e, to the deuil. Is

there

ther any trowe ye in England would ſay ſo? Nowe if any man ſhoulde come to an other, and ſay he gat hys lyuynge by the dyuell, he would fall out wyth hym. There is not a man in Englande that ſo ſayeth, yet is there ſome that thynche it. For al ỹ get it with falſe biyng and ſellyng, wyth circumuention, wyth vſury, impoſtures, mixte wares, falſe waightes, deceyuynge theyr Lordes and maiſters, all thoſe, that get theyr goodes on thys faſhion, what do they thyncke, but that the deuil ſendes them gaynes and ryches. For they be hys (beyng vnlawefully gotten) What is thys to ſay, but that the dyuell is authour of theyr gaynes when they be ſo gotten? For

God

not do the worcke of hys vocation, shoulde haue no meate. Itwere a good ordinaunce in a common weale, that euerye mā sholde be set on worke, euery man in hys vocation. Lette hym haue no mete. Nowe he sayth furthermore. *Audiuimus quosdam inter uos uersantes inordinate, nihil operis facientes.* Iheresaye, thereis some amongest you, that lyues inord inatelye. What is that wordinordinatlye? ydelye, gyuynge them selues to no occupacion for theyr lyuynge. *Curiose agentes.* Curiouse men, gyuen to curiositye, to searchynge what other men do. Saynct Paule sayeth, he harde saye, he could not tell whether it were so or no. But he toke occasion of hearynge saye, to sette out a good

and

and holsome doctrine. *his autem qui sunt eiusmodi precipimus, et obsecramus.* We commaund and desier you for the reuerẽce of God, if ther be any suche, that they wyll do the worckes of their vocacion, and go quietly to their occupation, and so eate their owne bread, ellsit is not their owne, it is other mens meate. Oure Sauiour Christ before he begã hys preachynge, lyued of hys occupacion, he was a carpenter, and gat hys liuynge wyth greate laboure.

Therefore let no manne disdayne, or thincke shame to folowe hym in a meane liuynge, a meane vocation, or a common callynge and occupacion. For as he blessed oure nature wyth takynge vpon hym the shape

shape of mā, so in hys doyng he blessed al occupacōs and artes. This is a notable exāple to signify ỹ ye abhorres alidlenes. When he was a Carpentar, then he went, & dyd the worke of hys callynge, and when he was a preacher he dyd the workes of that calling. He was no vnpreachyng prelate. The Bysshoppe of Rome shoulde haue learned that at him. And these gayners with false artes what be they? They are neuer contente wyth that they haue, thoughe it be neuer so muche. And they ỹ are true dealers, are satisfied with that god sendes, thoughe it be neuer so litle *quæstus magnus pietas, cum animo sua sorte contento.* Godlines is great gayne It is lucre inoughe, it is vantage inoughe to be contēt with that

that, that God sendes. The faythfull can not lacke, the vnfaythfull is euer lackynge, though he haue neuer so much I wil nowe make an ende. *labores manuũ tuarum*. Let vs all labour, Christe teacheth vs to labour, yea the Bysshop of Rome hym selfe, he teacheth him to labour rather then to be hedde of the church. Let vs put our trust in God. *Labores manuum tuarum*. Caste thy care vpon the Lord and he wyll norishe the and fede the. Agayne the Prophet sayeth. *Numquam uidi iustum derelictum nec semen eius querens panem.*

I neuer sawe the ryghtuouse man forsaken, nor hys seede to seke his bread. It is infidelytye, infidelitye that marres all together.

Wel

Well to my texte. *labores manuum tuarum quia manducabis, beatus es et bene tibi erit. etc.* Because thou eatest the labors of thy hãdes, that, ỹ God sendes the of thy labour. Euery man must labour, yea though he be a Kynge yet he muste labour, for I knowe no mã hath a greater labour thẽ a Kynge. What is his labour? To studye goddes boke, to see ỹ there be no vnpreachynge prelates in his realme, nor bribing Judges, to se to all estates, to prouyde for the poore, to see vittailes good chepe. Is not this a labour trowe ye? thus if thou duste labour, exercisynge the worckes of thy vocatyon, thou eatest the meate that god sendes the, and then it followeth. *Beatus es.* Thou art a blessed

sed manne in Goddes fauour, Et bene tibi erit. And it shall go well wyth the in this worlde, both in bodye & soule, for God prouydes for both. Howe shalte thou prouyde for thy soule? go here Sermons. Howe for the boddy? labour in thy vocation, and then shall it be well wyth the, bothe here and in the worlde to come through the fayth and merites of our sauiour Jesus Chryst.

To whō with the father and the holy gost, be prayse for euer and euer, worlde with oute ende.

Amen.

The ende of the. vi. Sermon.

The seuenth Sermon of Maister Hughe Latimer, whyche he preached before the Kinges Maiestye within hys Graces Palaice at Westminster the xix. daye of Aprill.



Vecũque scripta sũt, ad nostram doctrinam scripta sunt. All thynges ỹ be written, they be written to be our doctrine. By occasion of thys texte (most honorable audiẽce) I haue walked thys Lente in the brode filde of scripture and vsed my libertie, & intreated of such matters as I thought, mete for this auditory. I haue had a do wyth many estates, euen with the highest of all, I haue entreated of the

the dutye of Kynges, of the dutye of maiestrates, and Iudges, of the dutye of pzelates, allowyng that ỹ is good, & disallowyng the contrary. I haue taught that we ar all synners, I thinke thereis none of vs al, neither pzecher, noz hearer but we maye be amended, and redzesse oure lyues. We maye all saye, yea all the packe of vs, *peccauimus cum patribus nostris*. We haue offẽded and synned w̃ our fozefathers. *In multis offendimus omnes* Thereis none of vs al, but we haue insondzy thinges greuously offended almyghtie God. I here intreated of many fautes and rebuked manye kyndes of synnes. I intende to daye by Goddes grace, to shew you the remedy of synne. We bein the

place of repentaunce, nowe is the tyme to call for mercy, whyles we be in this worlde. We be all synners, euen the best of vs all. Therefore it is good to here the remedy of synne. This day is commonlye called good fryday, although euery day ought to be with vs good fryday, Yet this day wear accustomed specially to haue a commemoratiō and remembraunce of the passion of our sauiour Jesu Christ This daye we haue in memory hys bytter Passion and death, which is the remedy of our syn. Therefore I intende to intreat of a pece of the story of hys passion. I am not able to intreate of all. That I may do that the better, and that it maye bee to the honour of God and edifica-

tion

tion of youre soules and myne both, I shal desyre you to prayе &c. In thys prayer, I wyll desyre you to remember the soules departed, wyth laudes and prayse to almyghtie God, that he woulde vouchsafe to assyste them at the hour of their death In so dooynge, you shalbe put in remembraunce to praye for your selues, that it may please GOD to assyste and comforte you in the agonies and paines of death.

The place that I wyll intreat of is in the .xxvi. Chapiter, of saynte Matthewe, Howebeit, as I intreate of it I wyll borrowe parte of Saynte Marke and saynt Luke, for they haue somwhat, that saynt Mathew hath not, and especially Luke.

The texte is. *Tunc cũ uenisset Jesus in villam que dicitur gethsemani.* Thẽ whẽ Jesus came, some haue in *villam* some *in agrum*, some *in prediũ*. But it is all one, whẽ Christ came into a Graunge, into a peace of lãd, into a fielde, it makes no matter, cal it what ye wyl, at what tyme he had come into an honest mans house, and ther eaten hys pascquall lambe, and instituted and celebrate the lordes supper, and sette furth the blessed communion, then whẽ this was done, he toke his way to the place, where he knewe Judas would come. It was a solitarye place and thither he wente wt hys leauen Apostles. For Judas the twelfte was a boute his busines, he was occupied aboute his marchaundise,

and

and was prouydyng amõg the
bysshoppes and preistes, to come
with an imbushment of Jewes
to take our sauiour Jesu Christ
And when he was come into
this feelde, or grandge, this vil
lage, or ferme place, which was
called Gethsemani, there was
a Garden sayth Luke, into the
whych he goeth, & leues. viii. of
hys disciples wout, howbeit he
appoynted thẽ what they shold
do. He sayth *Sedete hic, donec uadam illuc, et orem.* Sit you here whiles I
go yonder and prai. He told thẽ
that he went to pray, to monish
thẽ what they should do, to fall
to prayer as he dyd. He lefte thẽ
there, & toke no more with him
but. iii Peter, James, and Jhõ
to teach vs that a solitari place
is mete for prayer. Then when

he was come into this garden, Cepiet expauescere. He begā to trimble, in so much he sayed. Tristis est anima mea usque ad mortem. My soule is heauye and pensyue, euen vnto death. This is a notable place, and one of the most especiall and chefeste of all that be in the storye of the passion of Christe. Here is oure remedye. Here we must haue in consideracion, all hys doynges and sayeinges for oure learnynge, for oure edification, for oure comforth, and consolacion. Firste of all he set hys thre Disciples that he toke wyth hym in an order, and toulde theym what they shouldedo, sayinge. Sedete hic et vigilate mecum et orate.

Sytte here, and praye that ye enter not into temptacion, but

but of that I wyll entreate afterwarde. Nowe when he was in the Garden, *cepit expauescere*. He beganne to be heauye, pensyue, heauye harted. I lyke not Origens playeinge wyth this word *cepit*, it was a perfect heauynes, it was suche a one as was neuer sene the grater, it was not onely the begynning of a sorow. These doctours, we haue greate cause to thanke God for them, but yet I would not haue thē alwayes to be allowed. They haue handled many poyntes of our fayth verye godly, & we may haue agreate staie in thē in many thinges, we might not well take thē, but yet I woulde not haue men to be sworne to thē, also adicte as to take hād ouer hed whatsoeuer they say, it

it were a great inconuenience so to do. Wel, let vs go forward He toke Peter, James & Jhon into thys gardē. And why dyd he take thē wyth hym, rather then other? mary those that he had taken before, to whom he had reueled in the hyl, the trā-sfiguracion and declaracion of his deitye, to se ỹ reuelacion of ỹ maiestie of his godhead: now in the garden he reueled to the same ỹ infirmity of his mānod, because they had tasted of the swete, he would thei should tast also of the sower. He toke these wyth hym at both tymes, for two or thre is inough he to beare witnes. And he began to be he uy in hys mynd. He was great lye vered wythin hym selfe, he was sore afflicted, it was a gret heauines, he had bene heauye ma-

many times before, and he had
suffered greate afflictions in
hys soule, as for the blynde-
nes of the Jewes, he was like
to suffer mo panges of paine in
hys body. But thys pãge was
greater thẽ any he euer suffred
yea, it was a greater torment
vnto hym I thynke, a greater
payne thẽ when he was han-
ged on the crosse, then when
the stower nayles were knoc-
ked and driuen throughe hys
handes and fete, then whẽ the
sharpe crowne of thornes was
thrust on hys head. Thys was
the heauines and pensiuenes
of hys hearte, the agony of the
spirit. And as the soule is more
precious then the bodye: euen
sois the paine of the soule more
greuous thẽ the paynes of the
body. Therfore there is another
which

which wrytteth. *horror mortis grauior ipsa morte.* The horrour & vglynes of death is sorer thē death it selfe. This is the moste greuous paine, that euer christ suffered, euen this pang, that he suffered in the gardē. It is the most notable place one of them in the whole storie of ỹ passion, when he sayed. *Anima mea tristis est usque ad mortem*, My soule is heauy to death. And *cūcepisset expauescere* and whē he began to quiuer, to shake. The greuousnes of it is declared by hys prayer ỹ he made.

pater si possibile est. etc. Father if it be possible, away wt this cup, rid me of it. He vnderstod by this cup his paines of death. For he knewe well inoughe that hys passion was at hand, that Iudas was come vpon hym with the

the Jewes to take hym. There was offered vnto hym nowe the Jmage of death, the Jmage, the sence, the kelynge of hell, for death and hell go both together. I wyll entreate of thys Jmage of hell, whyche is death. Truelye no manne can shewe it perfectlye, yet I wyl do the best I can to make you vnderstād ỹ greuouse panges that oure Sauioure Chriſte was in whē he was in the garden, as mans power is not able to beare it, so no mās tong is able to expresse it. Paynters painte death lyke a man wout skin, & a body hauyng nothing but bones. And hel they paint it, horible flames of brēnīgher, they bungell some what at it, ther come nothing nere it. But thys is no true payntynge.

No

No payntercan paynte hel vn
lesse he coulde paynte the tor-
ment and condemnation both
of body and soule, ỹ possession &
hauyng of all in felicitie. Thys
is hel, this is ỹ Image of death
this is hell, such an euyl fauou-
red face, such an vglome coun-
tenaunce, such an horrible vy-
sage our sauiour Christ sawe of
death and hell in the gardayn.
There is no pleasure in beho-
dynge of it, but more payne thē
anye tounge can tell. Death &
hell toke vnto them thys euyll
fauoured face of sinne, and tho-
rough synne. This synne is so
hyghly hated of God, that he
doth pronounce it worthy to be
punished wyth lacke of all feli-
citie, with the sealyng of infeli-
citie. Death and hell be not on-
ly

ly the wages, the reward, ỹ stip-
pēd of sin, but they are brought
into ỹ world by sinne, *per peccatum*
mors sayth S Paule, through sinne deathe entered into the
world. Moses sheweth the first
comming in of it into the world
Where as our fyrst father Adā
was set at libertie to lyue for e-
uer, yet God inhibytynge hym
from eatyng of the Aple, tould
hym, If thou meddle with this
fruite, thou & all thy posteritie
shall fal into necessitie of death
from euer lyuynge, *morte morieris*,
thou and all thy posteritie shal-
be subiect to deathe, here came
in death and hell. Synne was
their mother. Therefore they
must haue suche an Image as
their mother sinne would geue
them. An vgsome thing and an
horri-

horrible Image must it nedes be that is brought in by such a thyng so hated of God, yea this face of death and hell is so terrible, that suche as hath bene wycked men had rather be hãged than abyde it. As Achitophell that traytoure to Dauid lyke an ambycious wretche thought to haue come to higher promocion, and therefore cõspired with Absolom against hys maiester Dauid. He when he sawe hys counsayle toke no place, goes and hanges hymselfe, in contemplacion of thys euyl fauored face of death. Iudas also when he came wyth bysshemenetes to take his maister Christe in beholdyng thys horrible face hanged himselfe.

Yea the electe people of God, the

the kaythfull hauinge the beholdynge of thys face, (though God hath alwayes preserued them, suche a good God he is to them that beleue in hym, that he wyll not suffer them to be tempted aboue that, that they haue bene able to beare) yet for all that, there is nothynge that they complaine more sore then of thys horrour of death. Go to Job. What sayeth he? Pereat dies in quo natus sum, suspendiũ elegit anima mea. Woo worth ỹ day that I was borne in, my soule wolde be hanged, saying in his panges almooste he wyste not what. Thys was when wyth the eye of hys conscience, and the inwarde man he beheld the horrour of death and hel, not for any bodylye payne that

Job cursed ỹ day of hys death whē he did inwardly behold ỹ horrour of death

he suffered, for when he hadde byles, botches, blaynes, and scabbes, he suffered them pacientlye, he coulde saye then: Si bona suscepi de manu Domini. &c.

If we haue receyued good thynges of God, why shoulde we not suffer likewyse euyll? It was not for any suche thynge, that he was so vexed, but the syght of thys face of death and hel, was offered to hym so lyuely that he wolde haue bene oute of thys worlde. It was thys euyl fauored face of death that so troubled hym. Kynge Dauid also sayed, in contemplacio of thys vglsome face. Laboraui in gemitu meo. I haue bene sore vexed with sighyng & mourning. Turbatus est a furore oculus meus. Myne eye hath bene greatlye troubled

Why Job was vexed.

troubled in my rage. A straung thynge, when he had to fyghte wyth Goliath that monstrous giante, who was able to haue eaten hym, he coulde a byde hym, & was nothynge a frayed and now what a worcke: what exclamacions makes he at the syghte of death: Jonas lykewyse was bold inoughe, to byd the shypmen cast hym into the sea, he had not yet sene that face and bysage, but when he was in the Whales belly, and had there the beholdynge of it, what terror and distresse abode he: Ezechias whē he sawe Senacherib beseigynge hys citye on euerye syde most violentlye, was nothynge a frayde of the greate hoste and myghtye army that was lyke to destroye

David feared not Goliath the monstrous gyant but he feareth death.

Jonas feared not ỹ sea but he feared death.

Ezechias feared not the mighty Army of Senacherib but he feared death.

hym oute of hande, yet he was a frayed of deathe. When the Prophet came vnto hym, and sayed: Disponе domui tuæ, morte morieris, et non viues.

iiij. of the kyn ges the. xx.

It stroke him so to the harte that he fel a weppynge. O Lord what anhorror was this? There be some writers that saies that Peter, James and Jhon, were in thys selynge at the same tyme and that Peter when he sayed:

Exi a me domine quia homo peccator sũ.

Did tast some part of it he was so astonyshed, he wist not what to saye. It was not longe that they were in thys anguysshe, some sayes longer, some shorter but Chryst was ready to comforte them, and sayed to Peter.

Ne

Ne timeas, Be not afraied. A frēd of myne tolde me of a certayne woman, that was .xviii. yeares to gether in it. I knewe a man my selfe Bilney, litle Bilnei, that blessed martyr of GOD, what tyme he had borne hys fagott, and was come agayne to Cambrydge hadde suche conflyctes, wythin hym selfe, beholdynge thys Image of death, that hys frendes were a frayed to lette hym be alone, they were fayne to be wyth hym daye and nyght, and comforted hym as they coulde, but no comfortes woulde serue. As for the comfortable places of scripture to brynge theym vnto hym, it was as though a man woulde runne hym thronghe the herte wyth a sweard. Yet afterwarde

Lytle Bilney the blessed martir of god had wonderfull cōflyctes in his mindes

Bylney toke hys death pacientlye.

all thys he was reuiued, & toke his death pacientlye, and dyed wel against the Tirannical sea of Rome. Wo, wil be to that by shoppe that had the examynacyon of hym, if he repented not. Here is a good lesson for you my fryendes. If euer ye come indaunger, induraunce, in pryson for godes quarrell. and hys sake, (as he dyd for purgatorye matters, and put to beare a fagot for preachynge the true worde of God agaynste pilgremage and suche lyke matters) I wyl aduyse you fyrst & aboue al thing to abiure al your fryendes, all your frindeshipe, leaue not one vnabiured, it is they that shall vndo you, and not your ennemyes. It was his very friendes, that brought Bylnye

A good lesson for suche as are in pryson for ỹ wordes sake.

aye to it. By this it maye some-
what appere what oure saui-
our Christe suffered, he doeth
not dissemble it hym selfe, when
he sayth, my soule is heauye to
death, he was in soloze an Ago-
ny, that there issued out of hym
as I shal entreate anone, drop-
pes of bloud, and vgsome thing
suerly, whiche his fact and dede
sheweth vs, what horrible pay-
nes he was in foz oure sakes.

Christ was in Agonye.

But you wyll saye, howe can
thys be? It were possible that
I and suche other, as be greate
synners shoulde suffer suche af-
flictiõ. The sonne of God, what
oure Sauioure Christe neuer
synned, howe can thys stande
that he shoulde be thys hande-
led? he neuer deserued it. Ma-
ry I wyl tell you how we must

An answer to an obiection concernyng Christes afliction & tormentyng.

consider oure Sauiour Christe two wayes, one way in hys mā hode, a nother in his Godhed. Some places of scripture must be referred to hys deitie, and some to his humanitie. In hys godhed he suffered nothynge, but nowe he made hym selfe voide of hys deity, as scripture sayth.

Christ suffered nothyng in hys godhed.

Cū esset in forma dei exinaniuit seipsum.

Where as he was in the forme of God, he emptyed hym selfe of it, he dyd hyde it, and vsed him selfe as though he had not had it, he woulde not helpe hym selfe wyth hys godhede, he humbled him selfe with al obedience vnto death, euen to the death of the crosse thys was in ỹ he was mā, he toke vpon hym our synnes, our synnes, not the worcke of synnes. I meane not so, not

How Christ toke vpō him our synnes.

to

to do it, not to commyt it, but to purge it, to cleanse it, to beare the stypende of it, and that waye he was the great synner of the worlde, he bare all the synne of the worlde on hys backe, he woulde become better for it.

Whych way Christ was ye greate synner of the whole world.

Nowe to sustayne and suffer the doloures of death, is not to synne, but he came into thys worlde, wyth hys passyon to purge our synnes. Nowe thys that he suffered in the Gardaine is on, of the bittrest peces of al hys passyon, thys feare of death was the bytterestе payne that euer he a bode, dewe to syn which he neuer did, but became better for vs. Al this he suffer for vs, thys he dyd to satisfye for our synnes. It is much like as

Christes suffering in the garden was one of the bytterest peces of al his passion

He declares what Christ did for vs by a similitude.

as if I ought̃e another mā. xx. M. poũdes, and shulde paye it out of hande, or elles go to the dungen of ludgate, and whē I am goynge to pryson, one of my frīēdes should come, & aske, whether goeth thys mā? And after he had harde the matter, shulde saye, let me aunswere for hym, I wylbe come suertye for hym. Yea, I wyll paye all for hym Suche a parte played our sauiour Christe wyth vs. If he had not suffered thys, I for my part shoulde haue suffered, accordynge to the grauitie and quātitie of my synnes, damnacion. For the greater the synne is, the greater is the punyshement in hell. He sufferad for you and me in suche a degree, as is dewe to al ỹ sines of the whole world.

The greatter the synne is, the greater is the payne.

It

It was as if you woulde immagin that one man had commytted al the synnes since Adã, you maye be sure he shoulde be punished wyth the same horrour of death in suche a sorte as al men in the worlde shoulde haue suffered. Feyne & put case our sauyour Christe, had cõmitted al the sinnes of the world, al that I for my parte haue done, al that you for youre parte haue done, and that anye manne elles hath done, if he hade done all thys him self, his agony that he suffered shoulde haue bene no greater nor greuouser, then it was. This that he suffered in the garden was a portion I say of hys passiõ & one of the bitterest partes of it. And this he suffered for our

His suffering in the garden was bytter & paynfull.

oure synnes and not for 'anye synnes that he had commytted hym selfe, for al we should haue suffered euery man accordynge to his owne desertes.

Why Christ suffred suche paynes in the garden.

This he dydde of his goodnes, partelye to purge and cleanse our synnes, partlye, because he would tast, & fele our myseries, Quo posset succurrere nobis. that he should the rather helpe and relieue vs, and partly he suffered to geue vs example, to be haue our selues as he dyd. He dyd not suffer, to discharge vs clene frō death, to kepe vs cleane, frō it, not to tast of it. Nay nay, you muste not take it so. We shall haue the beholding of this vgsome face euery one of vs, we shal fele it our selues. Yet oure sauiour Christ dyd suffer, to the

All men shall behold the vgsome face of death.

entente

entente, to sygnifye to vs, that death is ouercomable. We shal in dede ouercome it, yf we repente, and acknowledge that our sauiour Jesu Christe pactfyed with his panges and paynes the wrath of the father, hauynge a loue to walke in the wayes of God, yf we beleue in Jesus Christ, we shal ouercome death, I say, it shal not preuaile agaynst vs. Wherfor whensoeuer it chaunseth the ny frende, to haue the tastynge of thys death, that thou shalte be tempted wyth thys horror of deathe, what is to be done then? when soeuer thou feleste thy soule heauy to death, make haste, and resorte to this gardaine, and with thys faith thou shalt ouercome thys terrour when it commeth.

How we shal ouercome death.

What is to be done when the horrour of death comes.

Oh

Oh it was a greuous thynge, that Chryste suffered here. Oh the greatnes of his dolour that he sufferced in the gardē, partlye to make amēdes for our sinnes, and partly to delyuer vs from deathe, not so, that we shoulde not dye bodylye, but that thys death should be away to a better lyfe, and to destroye and ouercome hell. Oure Sauyoure Chryst had a gardayne, but he had littel pleasure in it. You haue many goodly gardaynes, I wold you would in the myddes of theym cōsyder what agonye our sauyoure Chryst suffred in hys gardayne. A goodly meditacion to haue in youre gardaines. It shal occasyon you to delight no farther in vanities, but to remēbre what he suffred for

Why Chryst suffred suche payn in the garden.

A meditation for vs in oure gardaynes.

for you. It maye drawe you from synne? It is a good monumente, a good sygne, a good monycyon to consyder howe he behaued him selfe in this garden.

Well he sayeth to hys Dysciples. Sytte here and praye wyth me. He wente a lytle way of, as it were a stones cast from them, and kalles to hys prayer, and saieth: Pater si possibile est transeat a me calix iste.

Father if it be possyble. Awaye wyth thys bytter cuppe thys outragious payne. Yet after he correctes him selfe, and sayes: Veruntamen non sicut ego volo sed sicut tu vis.

Not my wyll but thy wyll be done O father. Here is a good

good medytacyon for Cristen menne, at all tymes, and not onelye vpon good fryday, lette good fryday be euerye day to a Christian manne to knowe, to vse hys passyon to that ende and purpose, not to reade the storye, but to take the fruyte of it.

Euery daye should be good fryday to a Cristen man.

Some menne if they hadde bene in thys agonye, woulde haue rūne them selues through with theyr swordes as Saule dyd, some woulde haue hanged theym selues, as Achitophell dyd.

i. Samu. xxxi

ij. Samu. xvij

Lette vs not folowe these menne, they be no examples for vs, but lette vs folowe Christe, whyche in hys agonye re-

reſorted to hys father wyth hys praier. This muſt be our patrone to worke by. Here I might dilate the matter as touchynge prayinge to Sayntes, here we maye learne not to praye to Sayntes. Chriſte byddes vs. Ora patrem qui eſt in cœlis.

We muſte pray to God & not to ſayntes.

Praye to thy father that is in heauen, to the creator, and not to any creature. And therfore awaye wyth theſe auowtryes. Let god alone be oure auowtry, what haue we to do to runne hither orthither, but onlye to the father of heauen. I wyl not tarye to ſpeake of thys matter.

Our Sauiour Chriſte ſet hys diſciples in an ordre and commaunded theym to watch, and praye, ſayinge: Vigilate et orate.

Whateh and praye. Wherto

Why the disciples were commanded to pray.

shoulde they watche and praye. He sayeth by and by: Ne intretis in tentationem. That ye enter not into temptacion. He byddes them not, praye that they be not tempted, for that is as muche to saye, as to praye that we should be out of thys worlde. Ther is no man in thys worlde wythout temptacion. In the tyme of prosperyte we are tempted to wantonnes, pleasures, and all lyghtnes, in tyme of aduersyte to dispayre in goddes goodnes. Tẽptacion neuer ceasses.

A difference betwene being tempted & entrynge into temptacion.

Ther is a difference betwene beynge tempted and entrynge into temptacion. He byddes therfore not to praye that they be not tempted, but that they enter not into temptacion. To be tempted is no euyll thynge.

For

For what is it: no more then when the flesche, the diuell and the worlde doeth solycyte and moue vs agaynst God.

To geue place to these suggestions, and to yelde oure selues, and suffer vs to be ouercomme of theym, thys is to enter into temptacyon. Our sauyoure Christe knewe that they shoulde be greuously tempted and therfore he gaue them warnynge, that they shoulde not geue place to temptacyon, nor dyspayre at hys death. And yf they chaunched to forsake hym, or to runne awaye, in case they tripped or swarued, yet to come agayne.

To entre into temptacion

The apostles were warned of theyr temptacion.

But oure Sauiour Chryste dyd not onely commaunde hys dyscypples to praye, but fell

Christ dyd praye in hys agonye.

downe vpon hys knees flat vpon the grounde & prayed hym selfe, sayinge: Pater si fieri potest transeat a me calix iste. Father, delyuer me of this pange and payne that I am in, thys outragious payne. This word, father, came euen from the bowels of hys harte, when he made hys mone, as who shoulde saye, father ryd me, I am in suche payne that I can be in no greater: Thou art my father, I am thy sonne Can the father forsake his sõne in suche anguische. Thus he made hys mone. Father take a waye this horrour of deathe frõ me, ryd me of thys payne, suffer me not to be takẽ whã Judas comes, suffer me not to be hanged on the crosse, suffer not my hãdes to be perced with nayles nor

nor my harte wyth the sharpe speare. A wonderfull thynge, that he shoulde so oft tel his disciples of it before, and nowe when he commeth to the poynte. to desyre to be ryddc of it, as thoughe he woulde haue bene disobedient to the wyl of his father. Afore he sayed, he came to suffer, and now he sayes, a waye wyth thys cuppe. Who woulde haue thoughte that euer thys geare should haue come oute of Christes mouthe? What a case is this? What shuld a man say? You muste vnderstand, that Christ tooke vpon hym our infirmities, of the whyche thys was one to be sorye at deathe. Amonge the styppendes of synne this was on to trimble at the crosse, this is a punyshe-

Christ toke vpon hym all our infirmpties, except syn.

ment for oure synne.

It goeth otherwayes wyth vs, thē wyth Christe, yf we were in lyke case, and in like agony. almost we woulde curse God, or rather wyshe that there were no God. Thys that he sayed, was not of that sorte, it was referrynge the matter to the wyll of hys father, but we seke by al meanes be it righte, be it wrong of oure owne nature to be ryd out of payne, he desyred it conditionally, as it myghte stande, wyth hys fathers wyll, addyng a Veruntamen to it.

So his request was to shewe the infyrmytye of man, here is now an example what we shal do, when we are in lyke case.

An example for vs when we are tēpted

He neuer deserued it, we haue. He had a Veruntamen, a not

wyth

wythstandynge, let vs haue so to, we muste haue a neuertheles, thy wyll be done and not myne.

Geue me grace to be contente to submitte my wyl vnto thyne. Hys facte teacheth vs what to do. Thys is our surgerye, oure physyke, when we be in Agonye, And reken vpon it frendes, we shal come to it, we shal feele it, at one tyme or an other.

Whē we are in Agonye what physyck we shuld vse.

What does he nowe? what came to passe nowe, when he had harde no voyce: hys father was dumme.

He resortes to hys frēdes, seking some cōfort at theyr hādes seynge he hade none at hys fathers hande, he comes to hys disciples. and fyndes them a

slepe, he spake vnto Peter, & saied. Ah Peter arte thou a slepe, Peter before had bragged stoutly, as thoughe he woulde haue kylled, God haue mercye vpon hys soule. And nowe when he shoulde haue comforted Christ, he was a slepe, not once buffe, nor baffe to him, not a word, he was fayne to saye to hys dyscyples: Vigilate et orate, Watche & pray, the spirit is ready, but the flesshe is weake, he had neuer a worde of them agayne. They myght at the leste haue sayed. Oh Syr remember your selfe, are not you Christe came not you into thys world, to redeme synne, be a good cheare, be a good comforth, this sorrow wil not healpe you, comforte youre selfe by your owne preachynge,

you

you haue sayed: Oportet filium hominis pati. You haue not deserued any thing, it is not your salute. In dede yf they had done thys wyth hym, they had played a frendlye parte wyth hym, but they gaue hym not so muche as one comfortable worde. We ronne to our frendes in our dystresses & Agonyes, as though we had al our truste and confydence in theym, he dyd not so, he resorted to theim, but trusted not in theym, we wyll ronne to our frendes and come no more to God, he returned agayn.

What shall we not resorte to oure frendes in tyme of nede: and trowe ye we shal not fynde them a slepe: yes I warrante you, and when we nede theyr helpe most, we shal not haue it.

But

But what shal we do, when we shall fynde lacke in theym? we wyll crye out vpon theym, vpbrayde them, chyde, braule, fume, chauke & backebite them. But Chryst dyd not so, he excused hys frendes, sayinge:

Vigilate et orate spiritus quidē prōptus est, caro autem infirma. Wh (quouth he) watch and pray, I se wel the spirite is ready, but the flesche is weake. What meaneth this? suerelye it is a comfortable place. For as longe as we lyue in thys worlde, when we be at the best, we haue no more but.

Promptitudinem spiritus cum infirmitate carnis. The redynesse of the spirite with the infirmite of the flesh. The verye Saynctes of God sayed: Velle adest mihi, My wyl is good, but I am not able

Roma. vij.

to

to perfourme it, I haue benewith some, and fayne they woulde, fayne they woulde, there was tedines of spirite, but it woulde not be. It greued the that they coulde not take thynges, as they should do.

The flesshe resysteth the worcke of the holy Goost in oure hertes, and lettes it, lettes it. We haue to praye euer to God O prayer, prayer, that it myght be vsed in thys Realme as it oughte to be of all menne, and specyallye of Magystrates, of Counsaylers, of greate Rulers, to praye, to praye, that it woulde please God to putte Godly policies in their hertes. Call for assystaunce. I haue heard say, whē that good quene that is gon had ordeined in her house

How ỹ flesshe resistis.

M. L. willeth prayer to be vsed.

The admiral was a contempnar of cōmun praier

house, dayly prayer both before none, and after none, the admyral gettes hym out of the waye, lyke a moule diggynge in the earth. He shalbe Lottes wyfe to me as long as I lyue. He was a couetous manne, an horrible couetous manne, I wolde there were no mo in Englād. He was an ambicious man. I woulde there were no mo in Englande. He was a sedicious man, a contemnar of commune prayer, I would there were no mo in Englād, he is gone, I wold he had left none behind him: Remēber you my lordes, that you pray in your houses to the better mortification of your flesshe. Remember god must be honored, I wyl you to praye that God wyl continew his spirit in you. I do not

He wylleth thē to pray.

put

put you in comfort, that yf ye haue once the spirit, ye cannot lose it, Ther be new spirits start vp now of late, that saye, after we haue receyued the spiryt, we cannot synne. I wyll make but one argument. Saynt Paule had broughte the Galathyans to the possessyon of the fayth, & left theym in that state, they had receiued the spirit once, but they synned agayne, as he testifyed of theym him selfe. He sayeth: Currebatis bene. Ye were once in a tyght state, and agayne. Recepistis spiritū ex operibus legis, an ex iusticia fidei? Once they had the spirit by faith, but false Prophetes came (when he was gone frō thē) & they plucked them cleane away frō al that Paul had plāted thē in, & thē said Paul vnto them:

New spirites lately start vp.

the: O stulti & alathe quis vos fascinauit: yf this be true, we may lose ye spyryte, ye we haue once possessed. It is a fond thyng, I wyll not tarry in it. But now to the passyon again. Christ had ben with hys father, & felt no healpe, he had bene wt hys frendes, & had no cõfort, he had prayed twyse, and was not herd, what dyd he now: dyd he geue prayer ouer: no, he goeth agayne to hys father, & sayeth thesame agayne, father if it be possyble away wt this cup, here is an example for vs although we be not herd at the first time, shal we geue ouer our prayer: nay we must to it agayne, we must be importune vpon god, we must be instant in prayer. He prayed thryse & was not herd, let vs sinners pray thre score

Thryll contynuedin prayer

scoze tymes, folkes are very dul now adaies in prayer, to come to sermõs, to resorte to cõmõ prai= er. You houskepers, and espe= cially great men geue example of prayer in your houses. Well dyd hys father looke vpon him thys secõd tyme: no, he went to hys frendes agayne thynkyng to finde some cõfort ther, but he findes thẽ a slepe again more de per a slepe thẽ euer they were. Their eyes were heauy w̃ slepe Ther was no cõfort at all, they wyst not what to say to hym. A wonderfull thing, how he was tost frõ post to piller, one whyle to hys father, & was destytute at hys hand, another whyle to hys frendes, & founde no cõfort at thẽ, hys father gaue him lo= kig on, & suffred him to bite vpõ the

Housekepers & great men must geue ex= ample of prayer.

the bydle a whyle. Almyghtye God beholde thys battayle that he myghte enioye that honoure and glory, that in hys name al knees shuld bow, Celestium, Terrestrium, et infernorũ. in heauẽ, earth, and hel. Thys that the father wolde not here hys owne sonne, was an other punyshemente due to our synne. Whẽ we crye vnto hym, he wyll not here vs. The Prophet Jeremy sayeth. Clamabũt ad me, et ego nõ exaudiã eos. These be. Jeremyes wordes, here he threateneth to punyshe syn wyth not hearyng theyr prayers, The prophet saythe. They haue not had the feare of God before theyr eyes, nor haue not regarded discipyne and correction. I neuer sawe surely so lyttel discipline as is nowe a daies

God punyshes syn in not hearynge of our praiers

Men wilbe maysters, they wyl be maysters, and no Disciples. Alas where is thys discipline nowe in England. The people regarde no discipline, they be wout al order. Wher thei shuld geue place, they wyll not stur one inch, yea, wher magistrates shold determyne matters, they wyl breake into the place, before they come, and at they? commynge not moue a whitte for them. Is this discipline? Is thys good order? Yf a man say any thyng vnto them, they regarde it not. They that be called to aunswere wyll not aunswere directlye, but shoffle the matter out. Men the more thei knowe, the worse they be, it is truely sayed.

Scientia inflat, knoweledge maketh

keth vs proude and causeth vs to forget all, and set a waye discipline. Suerlye, in Poperye they had a reuerence, but now we haue none at all, I neuer sawe the lyke. Thys same lacke of the feare of God, and discipline in vs, was one of the causes that the father woulde not heare hys sonne. Thys payne suffered our sauioure Christ for vs, who neuer deserued it. Oh what it was, that he suffered in thys gardeyn, til Judas came. The doloures, the terroures, the sorrowes that he suffered, be vnspeakeble. He suffered it, partelye, to make amendes for oure synnes, and partelye, to geue vs example, what wee shoulde do in lyke case.

What

What comes of thys gere in the ende? Wel, nowe he prayeth agayne, he resorteth to his father agayne. *Angore correptus, prolixius orabat.* He was in sorer paines, in more anguishe, then euer he was, and therefore he prayeth longer, more ardentlye, more faruentelye, more vehementelie, then euer he did before.

Oh Lorde, what a wonderfull thynge is thys, thys horroure of death is worse then death it selfe, more vglsome, more bytter then anye bodylye death. He prayeth nowe the thyrde tyme. He dyd it so instauntlye, so feruently, that it brought out a bloudy sweate, & suche plentye that it dropped downe euen to the grounde.

There issued out of hys precious bodye droppes of bloude. What a paine was he in, when these bloudy droppes fell so abundantlye from hym. Yet for all that, how vnthankefull do we shewe oure selues toward hym that dyed only for oure sakes, and for the remedy of oure synnes. Oh what blasphemye do we commit daye by daye, what litle regard haue we to his blessed passion thus to sweare by goddes bloude, by Christes passion. We haue nothynge in no pastime, but gods bloude, gods woundes. We continually blaspheme his passion in hawkyng hunting, dising, and cardinge. Who would thynke he shoulde haue suche enemyes a monge those that professe hys name.

What

What became of hys blud that fell downe trowe ye? was, the bloude of Hales of it (wo worthe it. What a do was it to bryng thys out of the kynges heade, thys greate abhominacion of the bloud of hales could not be taken a great whyle out of his mynde . You that be of the court, and especially ye swo?ne chapleynes be ware of a lesson that a greate mā taught me at my fyrst comming to the courte he tolde me fo? good wyll , he thought it well. He saye vnto me. You must beware howe so euer ye do that ye contrari not the Kynge, let hym haue hys sayinges, follow hym, go wyth hym. Mary out vpon thys cō sayle, shall I saye, as he sayes. Saye youre conscience, o?eles

what a worme shal ye fele gna-
wynge, what a remorse of cons-
cience shall ye haue, when ye re
membre howe ye haue slacked
your dutye. It is a good wyse
berse. *Gutta cauat lapidem, non ui, sed sepe*
cadendo. The droppe of raine ma-
keth a hole in the stone, not by
violence, but by ofte fallynge.
Lykewyse a Prynce muste be
turned not violentlye, but he
must be wonne by a lytle & a ly
tle. He muste haue hys dutye
tolde hym, but it muste be done
wyth hũblenes, wyth requeste
of pardon, or els it were a dan-
gerous thynge.

Unpreacheynge Prelates
haue bene the cause, that the
bloud of Hales did so lõg blynd
the Kynge. Wo worthe that
suche an abhomynable thyng,

should

shuld be in a Christen realme, but thankes be to God it was partly redressed in the kynges dayes that dead is, and much more nowe. God graunte good wil, and power to go forwarde, yf ther be any suche abhomynacion behinde, that it may vtterly be rooted vp.

O how happy are we, that it hath pleased almyghty God to vouche safe, that his sõne shuld sweate bloud for the redeming of oure synnes, and agayne howe vnhappye are we yf we wyll not take it thanckefullye, but that was redemed so paynfullye. Alas what harde hartes haue we. Oure Sauiour Christ neuer synned, and yet sweat he bloud for our synnes, we wyll not once watter

oure eyes wyth a fewe teares. What an horrible thyng is sinne: that no other thynge wold remedy and paye the raunsom for it, but only the bloud of our Saviour Christe. There was nothynge to pacify the fathers wrath agaynst man, but suche an Agonye as he suffered. All the passyon of all the martyrs that euer, were al the sacrifyces of Patryarkes that euer were, al the good workes that euer were done, were not able to remedy oure synne, to make satisfaction for oure synnes, nor anye thynge besydes, but thys extreme passion and bludsheddynge of our most mercifull Saviour Christ.

But to drawe towarde an ende, what became of thys thy folde

fold prayer at ỹ lenghth, it pleased God to here his sonnes prayer, and sent hym an angell to corroborate, to strengthen, to comforth hym.

Christ nede no angels helpe, if he had lysted to ease him selfe wyth hys deitye. He was the sonne of God, what then? for so much as he was man he receyued comforthe at the Aungels hande, as it accordes to our infirmitie. Hys obedience, his contynaunce, and sufferynge, so pleased the father of heauen, that for his sonnes sake, be he neuer so greate a synner, leauynge hys synne, and repenteynge for the same, he wyll owe hym suche fauoure, as though he had neuer commyted anye synne.

The

The father of heauen wyll not suffer him to be tempted w thys greate horrour, of deathe and hel to the vttermoste, and aboue that he is able to beare. Looke for it my frendes, by him and thorough him ye shalbe able to ouercome it, let vs do as our Sauioure Christe dyd, and we shal haue helpe from aboue, we shal haue aungels helpe, yf we trust in hym, heauē and earth shall geue vp, rather then we shal lacke helpe, He saith he is. Adiutor in necessitatibus. an helper in tyme of nede. Whē the aungell had comforted hym, and when thys horroure of deathe was gone, he was so strong, that he offered himselfe to Judas, and sayed. I am he. To make an ende, I praye you take paines.

it is

ſtis a daye of penaunce (as we vſe to ſai) geue me leue to make you merye thys daye. The Jewes had hym to Cayphas and Annas, and there they whypt hym, and bet hym, they ſette a crowne of ſharpe thorne vpon hys head, and nayled hym to a tree, yet al thys was not ſo byt ter, as thys horroure of death, and thys Agony, that he ſuffered in the gardayne, in ſuche a degree as is dewe to al the ſynnes of the worlde, and not to one mannes ſynne.

Well, thys paſſion is our remedye, it is the ſatiſfaction for oure ſynnes. Hys ſoule deſcended to hell for a tyme. Here is muche a do, theſe newe vpſtartynge ſpirites, ſay Chriſt neuer

descended into hel, neyther body nor soule. Inscorne they will aske, was he ther, what did he there? what if we cannot tell what he dyd there? The Crede goeth no further, but sayeth, he descended thyther, what is, that to vs if we cannot tell seynge we were taughte no further. Paule was taken vp into the third heauen, aske lykewyse what he sawe when he was caried thyther, you shall not fynde in scripture what he sawe or what he dyd there, shal we not therfore beleue that he was there.

These arrogant spirites, spirites of vayne glorye: because they knowe not by any expresse scripture, the order of his doynges in hell, they wil not beleue

that

that euer he descēded into hell.
In dede thys article hathe not
so full scripture, so many places
and testimonyes of scriptures
as other haue, yet it hathe y-
nough, it hath .ii. or .iii. textes,
& if it had but one, one texte of
scripture, is of as good and law
full authority as a .M. and of
as certayne truth. It is not to
be wayed by the multitude of
textes. I beleue as certaynely
and verely that thys Realme
of Englande hath as good au-
thority to here Goodes word,
as any nation in al the worlde,
it maye be gathered by .ii. text-
es one of theym is thys.

*Ite in uniuersum mundum, et predicate euan-
gelium omni creature.*

Go into the whole world, and
preach

preache the Gospell to all creatures. And agayne. *deus vult omnes homines saluos fieri*. God wyll haue al men to be saued, he excepteth not the Englishemen here, nor yet expresselye nameth theym, and yet I am as sure, that thys Realme of Englande, by this gatherynge, is allowed to here Goddes word, as though Christe hadde sayed a thousãde tymes, Go preache to Englishmen, I wyl that Englishemen be saued. Because thys article of hys descendynge into hell, cãnot be gathered so directlye, so necessarylye, so formallye they dobtterlye denye it. Thys article hath Scriptures two or three. Inoughe for quiet myndes, as for curiouse brayns nothynge can contente them.

Thys

This is the dyuels sterrynge vp of suche spyrites of sedicion, is an euidente argumente, that the light is come forth, for his word is a brode, when the dyuel rusheth, whēhe roreth, when he stirreth vp suche busie spyrites, to sclaunder it. My entent is not to entreate of thys matter at thys tyme. I trust the people wyll not be caryed awaye wyth these newe arrogāt spirites, I dout not, but good preachers wyll labour agaynst thē. But now I wyll saye a worde, and herin I protest fyrste of al, not arrogantly to determyne, and defyne it, I wyll contende wyth no man for it, I wyll not haue it be preiudice to any body, but I offer it vnto you to consydre and waye it.

Ther

There be some greate clarkes that take my parte, and I perceyue not what euill can come of it, in saying, your Sauiour Christe dyd not onely, in soule descende into hell, but also that he suffered in hel suche paynes as the damned spirites dyd suffer there. Surely, I beleue verelie for my parte, that he suffered the paynes of hell proporcionably, as it correspondes and aunsweres to the whole synne of the worlde. He would not suffer onelye bodelye in the gardayne and vpon the crosse, but also in hys soule, when it was from the bodye, whyche was a payne due for oure synne.

Some wrytte so, and I can beleue it that he suffered in the very place, I can not tell what

it

it is call it what ye wil, euen in the skaldinge house, in the bg sommes of the place, in the pze-sence of the place, suche payne as our capacitie cānot attayne vnto, it is some what declared vnto vs, when we vtter it by these effectes, by fyre, by gna-shynge of teth, by the worme that gnaweth on the conscięce What so euer the payne is, it is a greate payne that he suffe-red for vs. I se no inconueni-ence to saye, that Christe suffe-red in soule in hell.

I singularly commende the exceadynge greate charitie of Christ that for our sakes wold suffer in hell in his soule. It ser-ches oute the vnspeakable ha-tred that God hathe to synne. I perceyue not that it doth de-

rogate any thing frō ỹ dignitye of Chriſtes death, as in ỹ gardayne, when he ſuffered, it derogates nothīg frō ỹ he ſuffred on the croſſe. Scripture ſpeaketh on this faſſion. *qui credit in me, habet uitam eternam.* He that beleueth in me, hath lyke euerlaſtynge. Here he ſettes furth fayth, as the cauſe of our iuſtificacion, in other places as high cōmendacion is geuen to wo;kes, and yet are the wo;kes anye derogacion from that dignitye, fayth? No. And agayne ſcripture ſayeth. *Traditus eſt propter peccata noſtra et exuſcitatus propter iuſtificationem etc.*

It attributeth here oure iuſtificatiō, to his reſurrection, and doeth thys derogate anye thynge from hys death? not a whit. It is whole Chriſt. What wyth

wyth his natiuitye, what with his circumcision, what wyth hys incarnacion, and the whole processe of hys lyfe, wyth hys preachyng, what wyth hys ascendynge, descendynge, what wyth his death, it is all Chriſte that worketh oure saluacion. He sitteth on the ryghthande of the father, and all for vs. All this is the worke of oure saluation. I woulde be as loeth, to derogate any thing from Chriſtes, death as the best of you al. How vnestimably are we bound to hym? what thankes oughte we to geue hym for it? We muste haue thys continuallye in remembraunce. *propter te morti morti tradimur tota die.* For the, we are in diynge continuallye.

The life of a Christen mãis no thynge but a readines to dye, and a remembraunce of death. If thys that I haue spoken of Christes sufferynge in the gardayne. and in hell, derogate any thinge from Christes death and passion, awaye wyth it, beleue me not in this, if it do not, it commendes and settes furth very wel vnto vs, the perfection of the satisfacion that Christ made for vs, and the woorke of a redemption, not onely before wytnesin thys worlde, but in hell in that vglome place, wher to whether he suffered, or wrastled wt the spirites, or cõforted Abrahã, Isaac, & Iacob. I wyl not deser to knowe, if ye lyke not that which I haue spoken of hys sufferynge, let it go, I wyll

wyl not striue in it. I wil be preiudice to noi body, weye it as ye list. I do but offer it you to consider. It is like his soule did somwhat, the thredayes that hys body lay in the graue. To saye he suffered in hell for vs derogats nothing frō his death, for althinges that Christ did before his suffering on the crosse, and after do worke oure saluacion, if he had not bene incarnat, he had not dyed, he was beneficial tovs with althinges he did. Christē people should haue his sufferinge for them in remembraunce, let your gardains monishe you, your pleasaunt gardaynes wyat Christ suffred for you in the Gardayne, and what commoditie you haue by hys sufferynge.

It is hys wyl ye shoulde so do, he wouldebe hadde in remembraunce. Wyrt youre pleasurs with the remembraunce of his bitter passion. The whole passion is satisfaction for oure synnes, and not the bare death, cõsideryng it so nakedly by it selfe The maner of spekyng of scripture is to be considered. It attributeth oure saluacion, nowe to one thynge, nowe to a nother that Christe dyd, wherein dede it pertayned to all. Oure Sauioure Christe hath lefte behynd hym, a remembraunce of hys passion, the blessed communion, the celebration of the Lordes supper, a lacke it hath bene longe abused, as the sacrifices were before, in the oulde law. The Patriarkes vsed sacrifice

kice, in the fayeth of the seade of the woman, whyche shoulde breake the serpentes hed. The Patriarkes sacrifised on hope, and after warde the worcke was estemed.

There comes other after, and they cõsider not the fayth of Abraham, and the Patriarkes, but do theyr sacrifice accordynge to theyr owne imaginacion, euen so came it to passe wyth oure blessed communion.

In the primatyue churche, in plages, when theyr fryendes were deade, they vsed to come together to the holy communion. What? to remedye them that were deade? No, not a strawe. It was not instituted for no suche purpose.

But then they would call to remembraunce goddes goodnes, and his passion that he suffered for vs, wherein they comforted much their fayth. Other came after warde and settes vp all these kyndes of massynge, all these kyndes of iniquite. What an abhominacion is it? the foulest that euer was to atribute to mans worke our saluacion. God be thanked that we haue thys blessed cōmunion set forth so nowe, tha we maye comfort, encrease, and fortify our fayth at that blessed celebration. Yf he be gyltye of the bodye of Christ, that takes it vnworthely, he fetcheth greate comforte at it, that eate it worthely, He doothe eate it worthelye, that doeth it in fayeth. In fayeth?

in

in what fayeth? Not long a go a great man, sayed in an audience, they bable much of faith, I wyll go lye wyth my whore al nyghte, and haue as good a fayth, as the best of them al. I thynke he neuer knewe other, but the whore mongers fayth. It is no suche fayth that wyll serue. It is no bybynge Iudges, or iustices faith, no tetre a-sers fayeth, no hore mongers fayth, no lease mongers fayth, no seller of benefices faith, but the fayth in the passion of oure Sauioure Christ, we must be-leue that our Sauioure Christ hath taken vs agayne to hys faoure, that he hath deliuered vs hys owne bodye and blonde to plead with the dyuel, and by merite of hys onwe passion, of

hys

his own mere liberalitie. This is the fayth I tel you, that we must come to the cõmunion w̃, and not the horemõgers faith. Loke where remission of sin is, ther is acknowledging of sin also. Fayth is a noble duches, she hath euer her gẽtleman vsher going before her, the confessing of sinnes, she hath a trayne after her, the frutes of good workes, the walking in the comaũ demẽtes of god. He ỹ beleueth, wyll no be idle, he wyl walke, he wil do his busines, haue euer the gentelman vsher with you So if ye wil trye fayth, remẽber this rule, consider whether the trayne be waytinge vpon her. Yf you haue another fayth then thys, a whoremongers fayth, you are lyke to go ỹ

Scal

Scalding house, and ther you
shal haue two dishes, weppynge
and gnashinge of teth, muche
good do it you, you se your fare
If ye wil beleue and acknowe-
ledge your synnes, you shall
come to ỹ blessed cõmunõ-
of the bitter passion of
Christ, worthily, &
so attayne
to euer-
lastynge lyfe, to
the whiche the
father of hea-
uen bringe
you and
me
A.M.E.N.

F.I.N.I.S.

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linge at Aldersgate, and William Seres, dwellinge in Peter College

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